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THE

MISSIONARY HERALD.

VOL. XCVII. — MARCH, 1901. — NO. III.

ON our cover will be found a photo-engraving of Rev. S. V. Karmarkar and his Marathi associates in our mission work at Bombay. Mr. and Mrs. Karmarkar will be remembered by many in the United States who met them in this country while he was pursuing theological studies and Mrs. Karmarkar was studying medicine. Mr. Karmarkar is Vernacular Secretary of the Bombay Book and Tract Society, and edits Notes on the Sunday school lessons and other Christian literature, in Marathi. Mrs. Karmarkar has a dispensary, and also superintends the work of Bible-women, having a class for them. In the engraving, at Mr. Karmarkar's right are sitting a teacher and his wife, the latter being one of the Bible-women. The other men are preachers or colporters, who assist in open-air preaching. Such native laborers are the hope of India.

Marathi Laborers.

BRIEF letters have been received from Mr. Stimson and Miss Jane Baldwin at Ruk, Micronesia, dated November 22. The *Queen of the Isles* had arrived with supplies, but the missionaries were disappointed that there were no reënforcements of men and women. It is to be hoped that Dr. and Mrs. Hyde, who went by way of Guam, have reached Ruk before this time. The account given of the work is very brief, and no report whatever comes from the Mortlocks, for the sufficient reason that the Mortlocks have not been visited since the wreck of the *R. W. Logan*, more than two years ago. The islanders on Ruk seem to be greatly given to warfare, and Miss Baldwin reports an unusual amount of fighting of late. A few days before she wrote, three boats and thirty-three war canoes passed by their islet, Kinamue, on their way to Uela, and this warlike spirit has affected the young men at the station. A new vessel in place of the *Logan* is greatly needed. In our last number we reported Mr. Walkup, with the *Hiram Bingham*, as at Ocean Island on October 16. We now have a letter from him at Butaritari, Gilbert Islands, dated November 21. He has made his second tour of the eleven islands, and found at Butaritari a parcel of letters from home, the first he had had for eleven months. He has been short of provisions and his books are all gone, but he reports the steady improvement of the missionary work, and that heathenism and good laws are battling for the supremacy. The work under Mr. De la Porte at Pleasant Island is prospering, though there is much opposition. The new engine in the *Bingham* is working well, although the supply of gasolene and distillate has given out.

From Micronesia.

Consul-General Goodnow.

The Hon. John Goodnow, Consul-General of the United States at Shanghai, has achieved much distinction for his skillful conduct of affairs during the commotions in China the last year. He has recently returned to the United States, and on February 1, at his home in Minneapolis, he was greeted by a company who listened with intense interest to the account of his experiences. He has not been regarded as having any special interest in missions, but among other things he said at this reception we find the following: — "The thing that makes us most popular in China is the work of our missionaries. The fact that the American nation and the American people stand in better relations toward the Chinese nation and people, is due almost wholly to these facts: first, the work of the missionaries proper, by preaching the word; the splendid work of the medical missionaries with their hospital service, where thousands upon thousands of poor natives are treated and cared for; and thirdly, to the fact, commonly recognized by the Chinese of intelligence, that the Americans and the American people do not want Chinese territory." Mr. Goodnow refers to what he calls "stock stories," which were afloat about missionaries, especially the allegation that they were there making money, and he adds, "There is another stock story to the effect that the missionaries looted a palace. It will be a stock story, in my opinion, in a very few years. The foreigners confiscated it, gave it up to the Christians, who were homeless, out of food, and in destitute circumstances. When such stories are told, you are perfectly safe to say that ninety-nine out of a hundred are strictly lies." Is it not amazing in view of the reiterated expressions of confidence and even admiration concerning the conduct of missionaries in China, made by numberless officials of the highest repute for intelligence and probity, men like Minister Conger and the whole diplomatic corps, who have been on the ground and know whereof they affirm, that such a writer as Mark Twain, because of a story told by an anonymous newspaper correspondent, the truth of which he could not have examined, since there has not been time for correspondence, should charge a long trusted missionary with dishonesty, and should satirize the work of missions? Evidently the humorist's love of drawing a ludicrous picture led him into this act of gross injustice.

A Glad Welcome.

Dr. and Mrs. George W. Harding, on reaching Sholapur, India, the place in which he was born and where his parents labored so long, received a welcome which quite overpowered them. With garlands, and songs, and gifts the people showed their pleasure at welcoming the son of their old missionary. Dr. Harding says: "It is a heritage that comes to returned children of missionaries to see how their memory lives in the hearts of the people. There is no strange feeling, but friendliness and old acquaintanceship from the start. This is what we felt when about five hundred people from the relief works, many of whom came from the surrounding districts and had known my father well, gave us a reception in the yard, and presented us with a few gifts purchased by means of reductions from their own slender wages."

Financial.

THE following is the report of the receipts of the Board for the month of January and for five months of the financial year: —

	January, 1900.	January, 1901.
Donations	$62,865.55	$61,549.09
Donations for the debt	33.50	5.00
Legacies	2,197.60	14,298.89
	$65,096.65	$75,852.98

	5 mos., 1900.	5 mos., 1901.
Donations	$204,013.14	$198,162.62
Donations for the debt	556.08	724.00
Legacies	52,933.80	46,997.23
	$257,503.02	$245,883.85

For the five months, the decrease in donations has been $5,850.52; increase for the debt, $167.92; decrease in legacies, $5,936.57; net decrease, $11,619.17.

It will be seen that in the month of January there was an increase in the legacies, but that for five months, both in donations from the churches and in legacies, there has been a decrease of a little over $11,000. The balance must soon turn to the other side or there will be distress at home and sorrow on the mission fields. In view of the commercial prosperity of our land and the great increase of values in almost all departments, there ought to be an increase in benevolent gifts both for the sake of the needy causes and for the sake of those who, by giving as God has prospered them, can be saved from the spirit of worldliness which is just now a serious peril.

A Missionary Conference.

THE Annual Conference of representatives of Foreign Missionary Boards of the United States and Canada, omitted last year by reason of the approaching Ecumenical Conference, was resumed this year, the meetings being held in New York, in January. There was a large attendance of representatives from probably twenty-five of the missionary Boards, and the representatives of several Woman's Boards were in session at the same time. One of the most valuable documents came from a committee which reported upon some of the conclusions reached at previous conferences relating to missionary methods, and suggesting lines of discussion in the future upon the Science of Missions. The immediate topics which had attention were Comity on the Mission Fields; the Organization of a Bureau of Information in regard to mission work, fields, geography, and bibliography; the Relation of Missions and Missionaries to Governments; and the timely question as to how far missionaries should claim the protection of their governments in prosecuting their work. One of the most admirable discussions was led by President Capen of the American Board upon The Home Problem of Foreign Missions. We purpose to give this excellent address a wide circulation in the near future. The next meeting of the Conference will probably be held in Toronto, Canada, about the first of March, 1902, in connection with or immediately preceding the Student Volunteer Convention.

The Gillett Bill.

It is to be hoped that Congress will not fail to enact the so-called Gillett Bill, to prevent the importation of firearms and intoxicants in the New Hebrides and other islands of the Southern Pacific. The President has recommended this action, and it certainly is due to these unprotected people that they shall not be the prey of unscrupulous traders who care only for their own gain. This is the legislation which Dr. J. G. Paton has sought and which our Congress ought to pass.

Dr. Elias Riggs.

The death of Dr. Elias Riggs, which occurred at Constantinople, January 17, has called forth an unusual number of communications in reference to the character and extraordinary labors of this remarkable man, whose term of missionary service exceeded in length that of anyone ever connected with the American Board, and, so far as is known, that of any missionary of modern times. No words would be deemed extravagant when used to express the affection and esteem in which Dr. Riggs was held by all who knew him. We are glad to give, on another page, an appreciative article concerning his life from the pen of Dr. H. O. Dwight, who lived by the side of Dr. Riggs at Constantinople. Among his earlier associates in the mission was Rev. Dr. George W. Wood, now living at Geneseo, N. Y., in the eighty-seventh year of his age. What a notable company of missionaries it was that labored at Constantinople in the early days — Goodell, Dwight, Temple, Riggs, Wood, Hamlin, and Schauffler! Of all that generation Dr. Wood alone remains. He was present at the ordination of Dr. Riggs at Elizabeth, N. J., in 1832, and knew him most intimately, and he writes of him: "The life of Dr. Riggs was devoted to the use of the pen and to research as a scholar, and yet he loved to preach and reveled in the employment of his tongue in the simple teaching of gospel truth. Conservative and sober, he never suffered imagination to run away with him in interpretation. He had rare facilities of versification in the tongues which he acquired, and has enriched the Armenian, Greek, and Bulgarian languages with a large number of hymns that the evangelical congregations delight to sing. His varied publications have brought to him repute for scholarship, and he will live the longest in the hearts of the peoples of the East as one who has not only given them to draw water from the living wells of salvation in the divine Scriptures, but has also contributed much to their joy in worship."

A Peaceful End.

During the last years of the life of Dr. Elias Riggs he has been in feeble health, but he continued at his work almost to the very last. Dr. George F. Herrick, who made the address at the funeral service, says that a few hours before his death he seemed unable to speak and motioned for a writing tablet, on which he wrote feebly but quite legibly, "God must be calling me. I cannot hear the voice of man." He tried to write more but strength failed, and yet it was not difficult to complete what he began, "I shall be satisfied when I awake in Thy likeness." What a rest will be his after a life of such ceaseless

activity! Those who know of Dr. Riggs' extraordinary gift in the acquisition of languages and his intense love of linguistic studies, cannot help wondering how his marvelous talents will be employed in the world above. It would almost seem, if the old legend, "Many languages among mortals; one among the immortals," be true, there would not be scope for Dr. Riggs' special gift.

A Gold Medal.

Rev. Robert A. Hume, D.D., of Ahmednagar, India, received a few weeks since distinguished recognition from Queen Victoria for extraordinary public service rendered in India in the relief work during the plague and famine. Dr. Hume has been the executive secretary of the Americo-Indian Relief Committee, in which position he has borne unusual responsibility in the distribution of the relief funds received from the United States for this purpose. His efficient services attracted the attention of the Viceroy, who recommended him to the Queen for the Kaisar' i' Hind gold medal, which is given only for especially distinguished public service. This recognition will be particularly valued by Dr. Hume, as the granting of this medal was among the last official acts of the Queen, and he is one of the not more than half a dozen who have ever received it. It is due to Dr. Hume to say that in this work of relief he in no measure neglected his work as a missionary. The distribution of relief is indeed always a part of the regular work of the Christian missionary, and many of Dr. Hume's associates have also rendered valiant service in this same direction.

R. A. HUME. D.D.

The Doshisha.

On the twenty-ninth day of November last the Doshisha celebrated with great enthusiasm the twenty-fifth anniversary of what was really its beginning, namely, a meeting for prayer, held November 29, 1875, by two men and seven or eight students in Mr. Neesima's house. The institution, which was at first located in a few rooms of a hired house, has now fine grounds and buildings and a full corps of teachers, with 170 students. The anniversary was celebrated by a morning prayer meeting and several addresses, Mr. Hirotsu, the dean of the faculty, giving an historical sketch which showed that the number of students who have been connected with the institution is 4,611, of whom 862 were young women. The total number who have graduated is 888. Of these graduates ninety-five engaged in direct Christian work, 147 in educational work, 198 in business, while twenty-eight had become government officials.

False Charges.

Notwithstanding the many and emphatic testimonies given by observers of all ranks in China, including officials, military and diplomatic, to the efficiency and excellent bearing of the missionaries in that country, the daily press now and then contains some assault upon their wisdom and even their integrity; some act, the nature and bearing of which is not fully understood, is made the basis of charges of cruelty and corruption. If the authors of these charges knew the men about whom they are writing, they would not have misjudged them so. In this connection we may refer to a letter printed in the *North China Daily News*, from Mr. R. E. Bredon, who is the Commissioner of Customs at Shanghai, and stands next to Sir Robert Hart in that service. Mr. Bredon evidently has been in no wise identified with missionary work, and frankly admits that his knowledge of that work had not been sufficient to justify him either in approving it or praising it, but his indignation seems to have been stirred by the criticisms made of late upon the missionaries and the native Christians. As a fair-minded man, he is constrained to go into print in their defense. His position in connection with the siege gave him the best opportunity to know what was going on, and he writes: "I can say that the conduct of the missionaries was, in my opinion, not only creditable, but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burdens of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labor we had, and *without which we could never have held out.* Their missionary teachers led them in every work and in many positions of danger. . . . I feel that experience of the Legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American, his capacity and his work, and of the native Christian and the influence of his religion on him."

Looting in China.

We call attention to the letter of Dr. Sheffield from Peking given on another page, which refers to the conduct of the missionaries in reference to securing indemnity for the losses sustained by the native Christians. The letter was, of course, written before the occurrences, whatever they may have been, which led to what the newspapers are reporting concerning the arrest and subsequent release of Dr. Ament. That a band of German and French soldiers, accompanied, it is said, by a Jesuit, and not understanding his motive, but finding him conferring about indemnity for losses incurred by the Chinese Christians, should arrest him, is not at all strange. But those who know Dr. Ament and the other missionaries with whom he counsels would not credit any charge of misbehavior, and anticipated, what has since been reported, that he would be immediately discharged by General Chaffee. Dr. Sheffield speaks of Dr. Ament and Mr. Tewksbury as having rendered invaluable service both to the missionaries and to the native Christians.

A Consecrated Yen.

We give below an exact photographic reproduction of a Japanese paper yen, which comes to us with a history, told by Dr. Pettee. Early on New Year's morning, Mr. Komoto, a Christian layman of Okayama, who gives much of his time to direct work for the Okayama Orphanage, gathered his family about him for a special Bible reading and prayer service. After reading and expounding the third chapter of Philippians, the family chose the words "This one thing I do" as their motto for the New Year. It was also decided that the first money payment for the year should be directly for the Lord's work. They prayerfully decided how much they should thus contribute to the Lord's treasury, and then divided the amount into three parts. One part was sent to the Okayama Orphan Asylum, another part to the Japan Home Missionary Society, and the third part to the American Board. The identical paper yen

which was thus given to the Board was sent to our treasurer, and from it this reproduction has been made. Its face value is fifty cents, but a friend to whom its story was told has offered a gold dollar for it. But it has seemed to us that someone might value it more highly still. The treasurer will hold it till the tenth of March, delivering it then to the person who offers the largest sum for it, to be placed in the treasury of the Board.

Dr. M. L. Gordon.

The *Mission News* of Japan for December 22 is devoted almost entirely to memorials of Dr. M. L. Gordon. His associates in the mission, and several of the leading Japanese pastors and others testify from full hearts to the ability and worth of Dr. Gordon, whose death is deeply deplored. They speak of his wisdom in counsel, his power as a speaker, arising from his skill in the use of the language, and the respect had for his personal character. He had great influence over the Japanese pastors and evangelists, most of whom had been his pupils and who loved him dearly. Many of these pupils testify that it was his influence which brought them to Christ and the Christian ministry.

Good Cheer in China.

EXCEPTING in the northern section of China, which is still suffering under the uncertainties connected with the negotiations at Peking, the missionary work is being prosecuted with vigor and with hope. Dr. Hager, from Hong Kong, upon whose head a price was set by the Chinese and who has been cautioned by the United States Consul about visiting certain sections of the mission, is able to report that in a recent tour he found comparative quiet, and though occasionally opprobrious words were heard, no disturbances followed. He was gratified at the number who attended the communion services, in most instances as many as usual, sometimes larger, and this though the Christians have been threatened and some of their chapels have been destroyed. Few have renounced their faith, and all seem ready for Christian work. We are expecting to hear any moment of the departure of our missionaries from Foochow to reopen Shaowu. The missionaries will move with caution, but they anticipate no trouble. From Hankow we learn that the missionaries of the London Society have been encouraged to return, and that both at Hankow and at Wuchang the full staff is now employed. Dr. Griffith John writes from Hankow: "I do not take a desponding view of the future — quite the reverse. There are glorious days before us. I am amazed to hear that people are talking about giving up the work in China. They must be mad. Our prospects today are vastly brighter than they were six years ago. At that time I was beginning to despond. I do not despond now. My heart is full of eager expectation. The only question that troubles me is this: will the church of God be prepared for the magnificent opportunities which the new order of things is about to present to it? *China will be ready for you: will you be ready for China?* May God prepare all the societies for the China that He, in his own mysterious way, is preparing for them."

A Letter from Mr. Pitkin.

THERE has recently come to hand a copy of a letter written by Rev. Horace T. Pitkin, from Pao-ting-fu, on June 2, four weeks before the time of his martyrdom. It was written to friends at Peking and is believed to be the last letter that came through the lines of the Boxers. In our last number we gave some verbal messages sent by Mr. Pitkin to his wife, on the night before he was slain, through his trusted servant. In this letter of June 2, he gave some details of affairs at Pao-ting-fu, and especially of the fate of the French party who left in boats by the river, many of them being killed, and he adds, "It may be the beginning of the end. God rules, and somehow his Kingdom must be brought about in China." After speaking further of the operations of the Boxers, stating that the Protestant natives were not touched and that the mob seemed only to want the Catholics and were eager that they should be massacred, he says: "Whether this trouble on the river will be an incentive to local talent, we don't know. If it was premeditated, it may; if an accidental meeting, nothing may come of it save the awful pressure brought to bear at Peking when the nations of the world have heard of it. In the meantime we may not be left to see the end. It is a grand cause to die in. Jesus shall reign,

but we do hope a long life may be for us in this work." In the postscript to this letter Mr. Pitkin adds: "I had fainted unless I had believed to see the goodness of the Lord in the *land of the living*. I know I shall up there. Down here may He help me also to see it. God leads — thank God He does! We can't go out to fight — we have no soldiers to trust — a guard of ten or so who will vanish like mist. We must sit still, do our work, and take quietly whatever is sent us. And it will be but a short time before we know definitely whether we can serve Him better above or not."

Dr. Henry Foster.

Multitudes of people throughout this country, and hundreds of missionaries in all lands, will learn of the death, on January 15, of Dr. Henry Foster, of Clifton Springs, with a keen sense of personal loss. A little more than fifty years ago he founded the Sanitarium with which his name is indissolubly connected, and through all this period he has given to it time, strength, professional and executive abilities of a high order without stint, and he remained Superintendent and Treasurer to the day of his death. It has been his ruling purpose from the first to make the Sanitarium a place of spiritual impulse and refreshment as well as of bodily healing and relief; and the institution bears the stamp of this purpose and spirit throughout all its arrangements and life. While all who need recuperation are welcomed and enjoy the rare facilities which the Sanitarium now offers, special terms have long been offered to three classes, all irrespective of denomination, in whom Dr. Foster was deeply interested: (1) Foreign missionaries, (2) Clergymen, (3) Teachers. It is a fair estimate that in this way a contribution of at least $600,000 has been made to this form of beneficence. For some years the International Missionary Union has held its meetings at Clifton Springs, all its members guests of the Sanitarium, and the Tabernacle has been built especially for the convenience of these meetings. It is given to but few men to render a greater or more varied service to their own times. The Foreign Missionary Societies of America and their missionaries on every field owe a deep and lasting debt of gratitude to Dr. Foster for the benefits they have received at his hands. The Sanitarium, his lasting monument, will continue to render the same service in the future as in the past; but the gracious presence of the founder, the genius of the place, has vanished, and will be sadly missed by all.

China Inland Mission.

The losses of the China Inland Mission have exceeded those of any other organization laboring in China. Their laborers were working in many interior provinces, Honan, Shansi, Shensi, as well as Chihli, Shan-tung, and others, and the last report shows that they have lost fifty missionaries and fourteen children in connection with the uprising within the empire.

Not Ease.

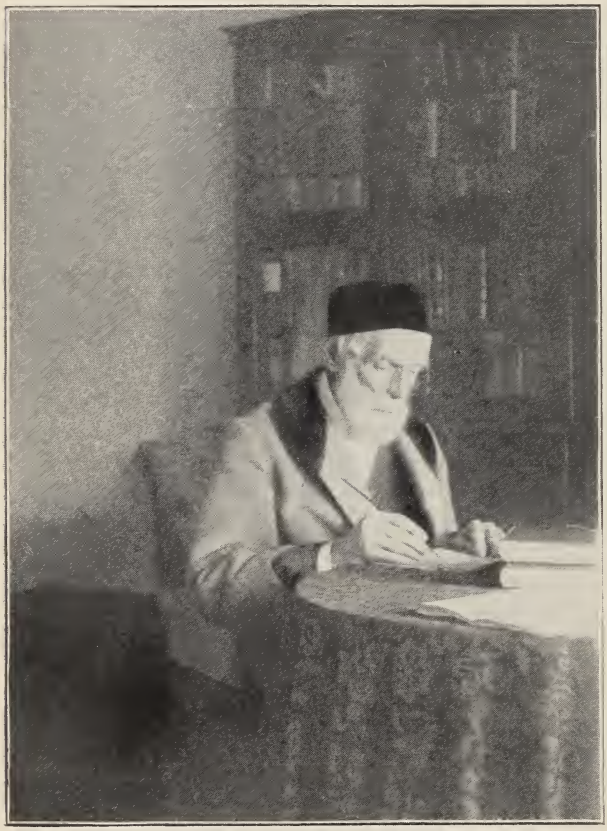
A pastor recently confessed that he once thought missionaries had a very easy time, for they were always so eager to get back to their field after a brief furlough in this country. He said he has since learned that it was the joy of the service that drew them and not the luxury of ease.

A MIGHTY WORKER BEFORE THE LORD.

Rev. Elias Riggs, D.D., LL.D.

BY REV. HENRY O. DWIGHT, LL.D.

TIDINGS have been received of the death at Constantinople, on January 17, of the venerable and beloved missionary, Dr. Elias Riggs. He was born November 19, 1810, at New Providence, N. J., where his father was settled as pastor during nineteen years. Throughout his life he recognized with gratitude to God the richness of the privilege which was his in having been born of pious parents. Their holy influence impressed itself upon his life in such a way that his early religious experience was that of one who from the first is given to God. He could not remember a time before he tried to live a Christian life.



DR. ELIAS RIGGS.

His father's scholarly habits also had a marked and permanent influence in fixing the department of work to which his life was devoted. At four, the son had learned to read and had committed to memory the Assembly's Shorter Catechism. At nine, he began to study Greek, using a grammar written in Latin. At thirteen, he eagerly plunged into Hebrew. At fourteen, he entered college, and added to the regular duties of the course the study of Hebrew, Syriac, Arabic, Chaldee, and modern Greek. At eighteen, he had written a grammar of Arabic, and at twenty, when he was in the last year of his theological course, he published a Chaldee manual which has been widely used during half a century.

Mr. Riggs graduated at Amherst College (1829) in the first class which entered after the granting of the college charter. His theological course was

taken at Andover Theological Seminary. His father's death, when he was fourteen years of age, overwhelming in the sense of loss which it brought to him, intensified his feeling of dependence upon his Heavenly Father, and shortly after this he united with the College Church at Amherst, Mass. In the seminary at Andover, by natural selection, he became a member of the Society of Brethren, devoted to missionary work, along with many of the noble old heroes of missionary annals.

A few months after graduating at Andover he was called to go to Athens under the American Board, as associate to Rev. Jonas King. Modest depreciation of his fitness for this service, he not having quite completed his twenty-second year, was the only cause of hesitation as to accepting this call. Being convinced, however, that it was his duty to go, he married Miss Martha J. Dalzell, of Mendham, N. J., and they sailed from Boston for Malta on a little brig of 180 tons, October 30, 1832. Three months later he was welcomed at Athens by Rev. Dr. King, and characteristically enough, the little missionary group had no sooner reached Dr. King's house than they fell on their knees in united prayer for God's blessing on their enterprise.

At that time Greece was just entering upon its existence as an independent kingdom. The need of education, of development, of a better manliness, was felt throughout the young nation, and for a time the missionaries were cordially welcomed by both clergy and laity. But in proportion as the new government became consolidated it favored the higher ecclesiastics in their jealousy of the influence of foreigners. In 1835 the Holy Synod declared to be uncanonical the British and Foreign Bible Society's translation of the Old Testament Scriptures from the Hebrew into the language of the people (in the preparation of some portions of which Mr. Riggs had a share), and a little later, at the instance of the clergy, the government decreed that every school in Greece must have a picture toward which the pupils should turn in prayer-time, and must teach the catechism of the Greek church. In the meanwhile, Mr. Riggs had removed to Argos, and with his wife had started a thriving school for girls; but restrictions upon the work of the missions such as these, led (1838) to the transfer of Mr. Riggs to the city of Smyrna in Turkey, where was an important Greek population.

Six years later (1844) Mr. Riggs was instructed to turn his attention to the Armenians, a change of work which necessitated the use of an entirely different language. During the seven years following (1845–1852) he was occupied, with the aid of native scholars, in translating the Bible into the modern Armenian. The good judgment exercised and the accuracy attained in this great work has been made only the more evident by the test of time. The New Testament and the Psalms had been previously translated, and Mr. Riggs, of course, made use in his work of this earlier translation; but in 1852, for the first time, the Armenians had access to the whole Bible in a language which they could understand.

The publishing work of the mission was now (1853) removed to Constantinople, and Mr. Riggs was called there with it. In that city we find him, then, giving instruction in the Bebek Theological Seminary, publishing

books and tracts, and preparing hymns, until prostration from overwork compelled him to return to the United States in 1856.

Restored to health by the long sea voyage in a sailing vessel, Dr. Riggs spent the larger part of the next two years in superintending the electrotyping at the Bible House in New York of the Armenian Bible. His great capacity for work enabled him to act at the same time as Professor of Hebrew and Chaldee at the Union Theological Seminary. Here occurred a crisis in his life. His marked success as a teacher of Hebrew brought him an urgent invitation to accept the chair of Hebrew and Old Testament Exegesis in the seminary. Much could be said in favor of a decision to accept this invitation. In the seminary he would still render important service to the missionary cause. His health was no longer robust; he had given nearly twenty-five years of his life to the foreign field, and in the translation of the Bible into the Armenian he had accomplished what to many would be a sufficient achievement for a lifetime. Surely with such a record he would be justified in spending the remainder of his days among his own people; but a Macedonian cry had reached his ears from beyond the sea — a vague cry for help from the Bulgarians now beginning to awake from their long sleep. If that people could be given the Bible in the very beginning of its intellectual awakening, its whole history might be controlled by the fact. No one else was prepared to begin at once the translation of the Bible into Bulgarian, and this decided him to decline the tempting invitation to a most congenial work in New York. His own simple and noble explanation of his decision was, "I could not have remained in New York without doubts as to the path of duty. I could return to my work in the mission without any such doubts."

The close of the year (1858) found Dr. Riggs once more in Constantinople, never again to visit his native land. As at the time when his services were needed for the Armenians, so now the fact came to light that he had acquired another language, although when or how the acquisition had been made by so busy a man was to many a mystery. He commenced, in 1859, the translation of the Bible into Bulgarian, and to this, with the publication of the book, he devoted the greater part of twelve years; but, meanwhile, he was also giving instruction in the Girls' Seminary in Hasskeuy, preaching in Armenian, visiting the churches in neighboring cities, and making constant additions to the hymn-books in Greek, Armenian, and Bulgarian.

Three years later a severe hemorrhage from the lungs compelled him to spend the winter (1862–63) in Egypt; his family accompanying him for the sake of a beloved daughter, who was slowly wasting away with consumption. The following spring (1853) he visited the missionary stations in Central Turkey, Mesopotamia, and Armenia, and returning refreshed to his work in the capital, he completed the publication of the Bulgarian Bible in 1871.

But his work upon the Bible was not yet done. The American and British and Foreign Bible Societies appointed him a member of a committee to take in hand the various translations of the Bible into Turkish, for revision, in order to fix a standard version in that language. At the head of this committee was his old comrade at Andover Seminary, Rev. Dr. W. G. Schauffler.

This work occupied five years. Since, however, Dr. Schauffler withdrew from the committee at the end of five months' labor, taking with him the manuscript of his own version of the Bible in Turkish, the committee produced what was practically a new translation. This, with a slight simplification of the Turkish style necessitated by changes in the usage of the best modern writers, and carried out by the same committee (in 1882–84), remains the version in general use among Turkish speaking readers of the Word.

In 1882 a scene as remarkable as it was picturesque gladdened the eyes of the friends of Dr. and Mrs. Riggs. The venerable couple, full of years and of good works, surrounded by all their surviving children and grandchildren (twenty-one in number), recounted with devout thanksgiving the memories of fifty years of married life, and received the enthusiastic congratulations of numbers of warm friends and loving associates and disciples.

DR. RIGGS. DR. GOODELL. DR. SCHAUFFLER.

TRANSLATORS OF THE BIBLE AT CONSTANTINOPLE, 1861.

Gen. Lewis Wallace, the minister of the United States, and Mrs. Wallace were present at the celebration of this golden wedding.

The failing health of Mrs. Riggs obliged Dr. Riggs to remove, in 1885, to the home of his daughter in Aintab, and there (1887) he was called to part with his faithful and beloved wife. When death took from his side the companion of fifty-five years of arduous labor, and of mingled joy and sorrow, this hoary-headed servant of God was not crushed. One more tie now bound him to the heavenly home, and out of his intimate acquaintance with his God he could say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Once more Dr. Riggs made the journey to Constantinople (1889), where a short time after he was joined by his bereaved daughter, the widow of the

Rev. T. C. Trowbridge, D.D., late president of the Central Turkey College. There his eightieth birthday found him with undiminished mental vigor engaged in putting into a Commentary in Bulgarian the mature, rich fruit of a life given to the study of the Bible. An idea of the importance of this work may be gained from his "Suggested Emendations" of the English version of the Old Testament, and his "Suggested Modifications of the Revised Version of the New Testament," both published in the United States, and both being valuable contributions to the critical reading of the English Scriptures.

The Bible occupied and pervaded his whole life, fixed the form of his sermons and religious exhortations, and controlled his very diction; but aside from his Biblical labors he did much other literary work for the people of Turkey. Notably his sweet, tender hymns in Greek, Armenian, Bulgarian, and Turkish, are a permanent contribution to the devotional life of the people of the East.

Early in his missionary life, when speaking of the many discordant elements composing the population of Turkey, he observed that, "In one thing, Christians, Jews, and Mohammedans in this country agree; all their services of worship are performed in an unknown tongue." To break from the necks of the people the shackles so characteristic of dead formalism, by putting the Word of God into the language of the common folk, was the great and sufficient result of his life-work. Rarely has a missionary had the opportunity, or a scholar the ability, to repeat this service for several different races, using several different languages. Counting the version of the Old Testament Scriptures in modern Greek, of which the Chaldee portions of Ezra and Daniel were revised by Dr. Riggs in 1835, the Bibles used by four leading races of the Turkish Empire bear testimony to his prodigious power to work and remain the imperishable monument of his devotion and his varied attainments. What imagination can conceive of a greater glory attainable by man than that of standing one day in the vast assembly of the redeemed to hear the "Well done" of the Master, and to be recognized by four nations as an important instrument in the hand of God in the unlocking of the Bible to their understanding, notwithstanding the frenzied efforts of their own religious teachers to keep its truths from their knowledge.

But glory and renown were the farthest from the thought of Dr. Riggs. He was the most humble of men, always yearning to learn a better devotion, and to exercise a purer faith. The one motive of his life in all its parts was love to Christ, his Saviour, and compassion for the people whom from deep personal experience he *knew* to need Christ. Hence, everywhere and always the impression produced by his presence was that of association with a veritable man of God. He walked with God, and everybody knew it, while those intimate with him were blessed in the relation.

In referring to his own early life it was a favorite expression with Dr. Riggs that to be born of pious parents is an inestimable privilege and blessing. This privilege is illustrated as well as appreciated to the fullest degree by his own children in the various positions of honor and trust to which they

have been called in the Lord's vineyard. His children now living are Mrs. Margaret R. Trowbridge, who has cared for the comfort of Dr. Riggs with ceaseless devotion during his last years, and whose labors for women in Constantinople and Aintab cannot be overestimated; Rev. Edward Riggs, of Marsovan Theological Seminary; Rev. James F. Riggs, of East Orange, N. J.; and Rev. Charles Riggs, formerly of Central Turkey College, Aintab, but now of Canfield, Ohio. Four of his grandchildren are now laboring as missionaries in Turkey.

In personal appearance Dr. Riggs was attractive; in manner gentle, courteous, and genial. His frame was not robust, and his health often poor. For years his associates have been accustomed to look at the thin form of the white-haired old man as a frail thing which any wintry blast might destroy.

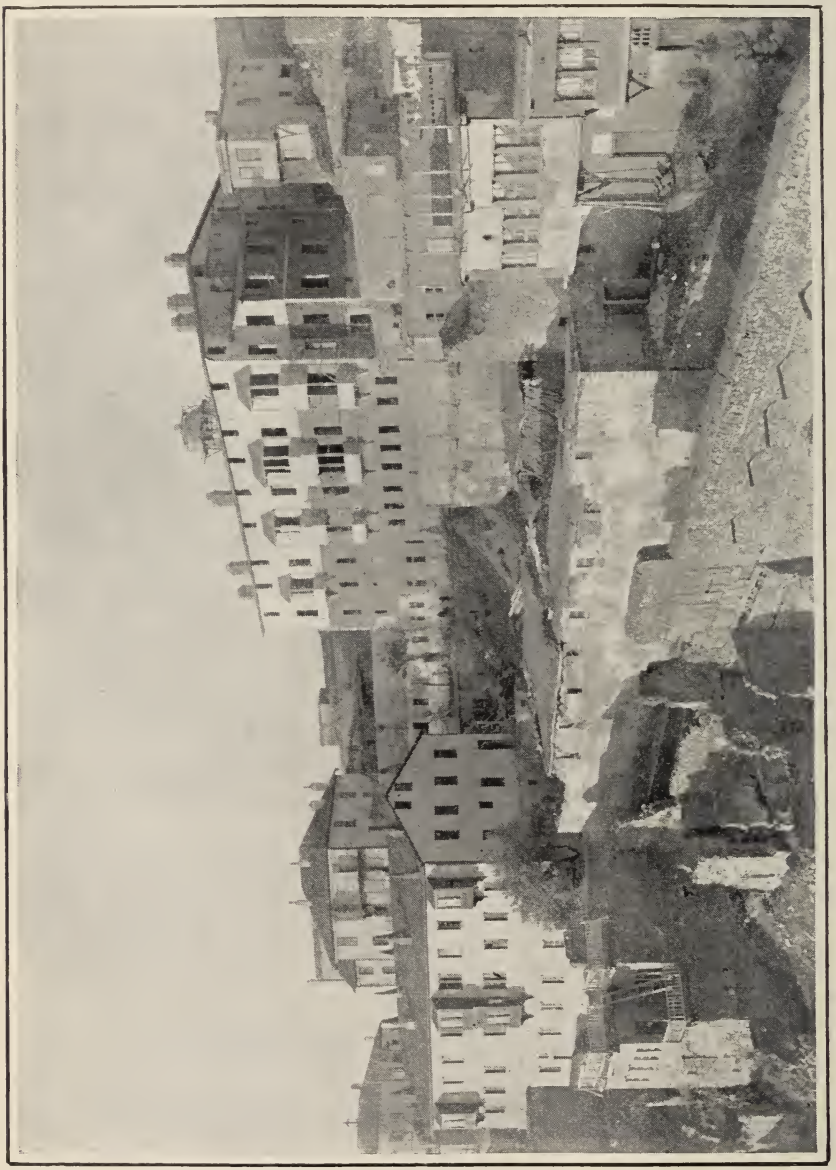
In fact, during the last five years of his life, physical feebleness has confined him to the immediate vicinity of his residence near the American College for Girls in Scutari. Latterly he rarely ventured from the house except for his gradually shortened exercise. No European or American house, besides the college, was within four or five miles distance. His associates and friends have still continued to carry to him their exegetical and linguistic puzzles; but when they entered his study where in profound silence he sat alone at work, not even the cheery smile with which he greeted them could dispel the sense of the pathos of such a life — the great man, forgotten by himself as by the multitude, without any of the comforts that modern standards deem essential for the aged, and still working steadily on for the good of the world.

But where younger men failed he still found strength to work on. A clock-like regularity of life, controlling hours of work and of sleep, quantity of food, and of recreation or exercise, kept his feet from many pitfalls into which less controlled workers fall. This secret of the prolongation of his intellectual and physical powers was, after all, but a part of his absolute devotion to God — the controlling force in all his actions. In the midst of perplexities, worry was unknown to him. In afflictions such as cannot fail to come in so long a life, his sorrow could never be comfortless grief. Nothing, however terribly harrowing to his feelings, could shake for an instant his hold upon the fact that the director of all his affairs was the Omniscient God, and that God was his Father.

THE MISSION PREMISES AT HARPOOT.

The picture here given shows a part of the mission premises at Harpoot, Turkey, partially restored from the destruction of November, 1895. The large slanting roofed building towards the lower left hand corner is a missionary residence for three families, Mr. Browne, Mr. Knapp, and the single ladies residing here. The large new building at the right of this, and above, is the new Girls' College building, recently roofed in. The foundation of this structure was laid on Monday, Aug. 20, 1900, immediately after permission to build had been obtained from the Turkish authorities. For several months

extensive preparations had been made for this work, and in just ten weeks from the beginning of the laying of the foundation the building was roofed in. The Turks declared that such unprecedented progress was not the work of man, but of "Allah." The house directly above the long missionary residence



MISSION PREMISES AT HARPOOT.

is the house of Dr. Gates, president of the college. The two remaining college buildings appear only in part in the upper left hand corner of the picture. Dr. Barnum's house is not shown in the photograph, but stands at the left of the large house. The ruins below the new college building are what remain of a part of the Girls' School and three missionary houses and

the book room. Dr. Gates has roofed in the walls of the lower story, and used the space as shop and storerooms for building purposes.

The plan now in process of completion involves other buildings upon this site. The street, one of the main thoroughfares to the city, passes directly underneath this wall and by the missionary residence. The Mission Theological Seminary is upon the lower side of this street, and so far to the left as not to appear in the engraving. The work of construction halts because of the lack of funds, pending the payment of the indemnity for the property upon this same site destroyed five years ago. The money for the erection of this one structure was largely borrowed, because it was impossible to wait, in view of the crying and increasing needs of the college. The pupils now number over 1,100, and this number remains where it is simply because of the lack of room to receive more. The Gregorian School in that part of the city, which is only a little way down the slope from the lower side of this picture, has been closed, with the understanding that the children would attend the schools of the college.

The college has never had such opportunities for touching the young life of that city and the entire country as it has now. The cramped premises should be enlarged by the purchase of the three houses shown in the lower right hand corner of the cut, near one of the entrances. The work of building, for which ample permission from the Turkish Government has been received, should not delay for a day. A field covered by a population of no less than five million people, looks to this college for leadership in Christina education. Neither the college nor the Christian people of America can afford to disappoint them. It is expected that a pamphlet will be issued before long which will give more details of the work of the college, its opportunities, and its immediate needs.

THE VANTAGE GROUND FOR MISSIONS IN THE TWENTIETH CENTURY.

In the thought of the Christian the century just ended is distinguished as "The Missionary Century." Its other claims for distinction, manifold as they are, are subordinate to this in the mind of one who, as bidden, seeks first the Kingdom of God. But though the past one hundred years have witnessed greater progress in the supreme work of bringing the world into subjection to Christ than has any similar period in history, the work is far from completion. The battle is still on, and the foes of the kingdom are many and strong. We count up many victories, but we may well inquire as to their bearings upon the campaign of the future. To carry out the military figure, we may ask, are strategic points in this warfare occupied? Are the forces well in hand? Are the communications open? Are the supplies for defense and attack in store? This is a long campaign. What vantage ground has been gained from which further advance can be made?

The following points may be mentioned in which missionary work at the opening of the Twentieth Century has manifestly great advantage over its

position a century ago. The points named would require each a long chapter for adequate presentation, or even a volume; they can be only mentioned briefly here.

1. There is the wide enlistment of forces. While we deplore the apathy in reference to world-wide evangelization of many who bear the Christian name, there is, nevertheless, as there was not in the year 1801, a general consent that it is the duty of the Church of Christ to give his gospel to all the nations. At the earlier date it was hotly disputed whether there was a call to preach the gospel to the pagans, or whether they would receive it. But this debate is practically closed. For how can any one question as to the power of the gospel to reach and save men in face of the facts of missionary history within the last hundred years? It was not strange that in the year 1830 many intelligent and skilled mechanics denied that a vessel could ever cross the Atlantic under steam power alone. The mechanical difficulties in the way were deemed insuperable. But to argue so today would indicate insanity. Why the change? Simply because of the facts. Steamers *have* crossed and are crossing daily. Can the gospel be preached among pagans, and will it save them? Here, also, facts have closed the debate on the part of honest and intelligent men. It *has* been received, and it *has* saved. The mightiest and most blessed changes have been wrought by its influence. And so, as the decades have passed, the forces of Christendom have been coming to a better mind, until we stand at the opening of the Twentieth Century with Christendom united, in some good degree, in the conviction that it is the business of the Church of Christ to give his gospel to all the world, and that the gospel is adequate to the regeneration of individuals and society, of every race and clime. This is an immense gain and an item of vast importance bearing upon the future of missions.

2. Another point of present vantage is the accumulated knowledge of the peoples and nations to which the message is to be sent. The increase of geographical knowledge is something remarkable. How much of the world, aside from Africa, was unknown when the modern missionary era began! Carey's map, hung up before his shoe bench, must have been meager indeed. But today the continents and islands of the habitable world are clearly mapped out, and their cities and mountains and rivers are well known. More important still, as bearing upon missionary work, is the knowledge gained of the peoples dwelling in these lands, of their languages, their faiths, their customs, their modes of thought. The great religions, such as Hinduism, Buddhism, and Confucianism, have been studied carefully, and the missionary who now goes to meet and overthrow them, in the name of Christ, goes not ignorant of his antagonist, but prepared to meet him on his own ground.

3. The missionary enterprise has now manifestly a great advantage over the past in the nearness and ease of communication with the fields in which it works. Not to dwell upon the fact that a hundred years ago a great part of the world was not open at all to missionary effort, where now whole nations and continents are accessible, it is a great gain that these open fields

are practically so much nearer than they were. In 1834 Dr. Peter Parker was 145 days in sailing to Canton, while *The Thaddeus* with the first missionaries to Hawaii had a voyage of 178 days. Twelve days will now suffice for a journey from Boston to Honolulu, and the ports of China and Japan are in easy reach within less than thirty days. Communications can be sent with a speed utterly unimagined by those who first went to India and China. The forces can thus be moved with greater celerity, supplies forwarded where needed, and relief afforded where there is danger. How much this fact must contribute to the courage and efficiency of the forces on the field of battle, as well as in other ways, we can well understand.

4. A fourth point of vantage at the present time is in the possession of what we may call the apparatus for the work. When an army approaches a city to take it, days and perhaps months must be spent in preparing its intrenchments, laying its siege guns, digging mines and countermines. Similarly, the army of the Lord in its assault upon paganism has been compelled to wait at its gates in the preparation of its artillery and the bringing up of its supplies. What now has been done by the Church during the last century in the way of preparation for a further attack? Not to refer again to the accurate mapping out of the fields, we may speak of the possession of the languages of the people to be reached. What a mountainous task it has been to master languages wholly unknown, and scores of them unwritten. Think of Grout and his associates studying for years to get some clue to the Zulu tongue, before they could understand it or preach in it. During the past century a vast amount of the time and strength of missionaries has necessarily been devoted to the mastery of languages, in the study of which there were no adequate helps. Within this period no less than 219 tongues, wholly unwritten previously, have been reduced to writing, and some portion, at least, of the Bible has been translated into all of them. In these languages there are now grammars and lexicons more or less complete, so that the time and energy necessarily devoted to the mastery of these tongues are greatly reduced. This is an immense achievement. Moreover, the work of translation has been carried on. The British and Foreign Bible Society reports that at the beginning of the Nineteenth Century the Scriptures, in whole or in part, were printed in only thirty-five living languages, whereas the number now is over 400. With few exceptions the great languages of the world have the entire Bible, thus giving the Word of God in the speech of seven-eighths of the population of our globe. These translations are the great siege guns by which the fortresses of paganism are to be overthrown. Think also of the literature made ready and scattered broadcast in almost every land reached. The Christian Literature Society for India alone has, during forty years, issued in eighteen languages of India no less than 2,600 publications. In China, Japan, and indeed in all lands occupied, some good progress has been made in the preparation of a Christian literature. And into all these languages, written or heretofore unwritten, into which the Word of God and other Christian literature have now been translated, new words, or words with new meanings, have been introduced for the sake of conveying Christian

thought. And so the vehicles have been prepared for the dissemination of the divine message. The church of God has already in possession a vast plant for the carrying on of its blessed work of saving the world.

5. It should be remembered, also, that we commence the missionary work of the new century with greatly added light as to the best methods of conducting missions. The experiences of thousands of missionaries, employing a vast variety of methods, have been brought together and invaluable lessons have been learned. The modes of thought of natives of all lands have been studied, and the best ways of approaching them with the message of the gospel have been learned. The relative value of various branches of effort has been revealed by actual trial. The experiences in Africa, in China, and Japan of skillful and devoted laborers have shown what forms of effort secure the best results among these several peoples. How to adjust evangelistic and educational work; how to conduct schools, and hospitals, and medical missions in general; how best to build up a self-supporting and self-propagating church, these are problems upon which a flood of light has been thrown by the experience of the last fifty and one hundred years. What may well be called the science of missions is altogether the product of the century just ended, and it is an asset of vast importance for the century begun. Missionary societies and the churches have learned much, and they are vastly wiser for the conduct of future work than they were in the past. They have learned, among other things, some facts in relation to the training and use of native laborers which greatly affect the outlook for the whole foreign missionary enterprise. Instead of the old conception of sending men from Christian lands to become pastors of the converts they might win, thus calling for such a vast army of foreign missionaries as it must seem hopeless to raise, it is already demonstrated that from among these converts just out of heathenism the forces are to come for the conquest of the world. This fact is clearly evident in the 73,000 ordained and unordained native Christian laborers now reported upon the field. We have learned where reënforcements are to be found, and how efficient they will be, and in this there is boundless hope for the future.

We have but touched upon these points of vantage at the opening of this century, and must omit altogether others that might be named. But these are enough to show that our present position is vastly in advance of that when our fathers began this work. They labored wisely and heroically, and because of their labors we have entered into an inheritance richer and wider than theirs. We see much which they only hoped for. Through their valor we have gained a position which is commanding in reference to the Kingdom of God on earth, and which, if rightly used, may hasten greatly the coming of the King. The world's strategic centers are already occupied and the way of the Lord is prepared.

The foreign missionary enterprise is no longer insignificant in the eyes of the unbelieving world. It commands attention even where it is not favored. A century ago it was unnoticed by great men, save possibly by a sneer, but today it is discussed in cabinets, it is advocated by statesmen, as a force to be

reckoned with if not utilized. It affects the diplomacy of the world. Li Hung Chang recognizes missions as a potent factor in China. These facts indicate an immense stride taken within one hundred years, and we should appreciate the advantages under which this enterprise sets out upon the new century. We ought to think of the victories achieved not merely as so much good accomplished, but rather as putting us in a position from which a grand advance may be made. The ground gained is high ground for further and more vigorous assault upon the fortress of heathenism. The voice of the Lord, who has been with his people in the missionary work of the past century, is saying to them now, as to his people of old, "Ye have compassed this mountain long enough. Speak unto the children of Israel that they go forward."

LETTERS FROM THE MISSIONS.

North China Mission.

THE PRESENT SITUATION.

DR. SHEFFIELD, writing from Peking December 14, refers to the difficult situation in which they are now placed: —

"Dr. Ament and Mr. Tewksbury have done and are still doing admirable work for the Christians in bringing order out of confusion, and delivering them from their manifold troubles. The conditions are very strange, and are not improving. The Province is in a more disturbed state than three months ago. Then local magistrates, for the most part, were still in their places, and away from the seats of disturbance there was much the usual order of things. Crops were generally good, and the apprehension of famine is not being realized. There is wide and growing distress, but it is caused by lawlessness, first by foreign soldiers, and then by Chinese roughs, not necessarily Boxers. The general effect of foreign expeditions to punish the Chinese has been to break down local government, and give nothing in its place. There is thorough confusion in the counsels of the different foreign nationalities, which greatly complicates the problem of reaching proper results in restoration of peace and right international relations. Wherever Russians, French, Germans, and Italians go there is plunder and rape, in many instances to a revolting excess.

"In the city of Liang Hsiang — Dr. Ament's district — the French soldiers captured thirteen men who were oppressing the people under the pretense of demanding punishment of Boxers. A helper, sent to the place by Dr. Ament, was deeply involved with these men, and ought to have been included in the capture, as I understand matters. Fortunately for him, he had just returned to Peking to explain what he had been doing. The thirteen men, including one church member, were shot. Pastor Jen, who had been sent to inquire into evil reports, went to the place of these robbers, and would have been captured with them, if he had not accidentally been out of the room taking his dinner. I did not approve of sending the helper without a foreigner to look after matters in this city. The temptation to extort money is too great to trust any but our most tried men, and I think native Christians, even our helpers, ought to be kept from direct dealings with the people in recovering for losses, except as a foreigner is with them. I am not sure but it would have been wiser to have let alone entirely the matter of recovering for losses. I doubt if foreign govern-

ments will insist with China on payment for Chinese losses. If, finally, restitution is not made, it will be difficult for the Christians to return to their places and live in peace, as the people, if not punished, will feel that, after all, China in some way has gotten ahead of the Westerners. It should be remembered that everywhere the people feel themselves responsible for what has happened, as, with rare exceptions, they welcomed the Boxers and helped in their work of destruction and plunder.

"Officials in the armies, and outside foreigners generally, are only too ready to find grounds to condemn missionaries and native Christians for things that they are ready to do themselves. The Roman Catholics are making reprisals upon the Chinese in all directions, and are certain to gain greatly in external strength from this experience. When the Catholic Cathedral was delivered, on the day following the capture of Peking by foreign soldiers, the French soldiers drove a body of about a hundred Boxers into a corner of the city wall, and shot them down with their rifles. When they had stopped shooting, a body of Catholic Christians with weapons in hand rushed across and hewed and mutilated those still living, with the savage delight of men who knew nothing of the spirit of Christianity. It should be remembered when we talk of what Roman Catholics have done, that it is what men who are named Roman Catholics have done, men who are essentially what they were before they entered that church. I do not know the work of that church in China sufficiently well to say whether it is only a small minority that is guilty of such unrighteous acts. I fear it is not. That church propagates itself from a low spiritual level, and much heathenism survives in its communion. These experiences add emphasis to the need of selecting native converts with great care. One rascal who bears the name of Christian smirches the name of an entire church."

FROM TIENTSIN.

Mr. Wilder, having taken his wife and children to Kobe, has returned to Tientsin, and has been busily engaged in reëstablishing the work in that city. From his letter dated December 5, containing many references to the trials and perplexities of their present situation, we make the following extracts: —

"When I arrived here I found that the losses of the Christians were already being made good. In our Hu Chia Ying field they have nearly completed the matter. It came to pass in this wise. A man named Pao, who had put off flight last June until too late, saved his life by a temporary recantation and payment of money. After the fall of Peking he ventured to visit the church in Tientsin, and was killed a day or two after his return home by the Boxers, who also killed his wife and tried to catch his son. The latter brought the news to Dr. Porter, who reported it to the Tientsin Provisional Government. A punitive expedition was formed by the Italians and the village burned. One man, supposed to be the son of one of the murderers, was caught and executed. This affair so terrified the inhabitants of the neighboring villages that they sent a deputation to Tientsin to make their peace with the Christians who had been plundered in that region. As a result, our preacher, Cheng Yen Tseng, went out and secured the indemnity, to the full value of the losses. There are nine temples given over to us with all their contents. Two of these are said to be usable as they stand. The rest will be valuable chiefly as furnishing material for rebuilding the ruined houses of the members. There was no mission property there formerly, all was private. With the temples are some 235 English acres of tillable land. The deeds for

this have been given, and the rental will gradually reimburse the losers of property. In addition there is a good deal of grain and money promised. This latter, or at least the grain, is ready to be delivered as soon as we can arrange to have it protected from foreign soldiers. Our chief difficulties now are in connection with the lawlessness of the troops. The members from that district are wanting to go back home, and as soon as the railroad is open I shall escort them. If unmolested by soldiers they can get through the winter now in comfort.

CLAIMS FOR INDEMNITY.

"At Ching Hai Hsien, where the mission had about $700 in buildings, we might easily get the indemnity in the same way. We have decided, however, that all indemnity for the foreigners shall be claimed from the government. I have also taken a stand against allowing any more settlements to be made for the Chinese privately, or by the helpers. The Catholics and some renegade Protestants have been extorting money, and are adding to the unsavory reputation of the church. It is too great a temptation for our helpers, and suspicion is sure to attach to them if they are engaged in this sort of work. Mr. Tenney, Chinese Secretary of the Provisional Government, is in favor of having the claims of the Chinese settled through the Provisional Government, rather than privately, or even through the district officials, who will gladly settle them and take a large commission for the trouble.

"A few days ago a delegation of Christians came from Ching Hai with this story. The loot taken by the Boxers last June was stored in the yamen of the very magistrate who was protecting our helper, Chang Yen Kuang. In the latter part of July the magistrate was changed, and the new official was afraid to let the loot stay in his office; so he stored it in a pawnshop. Still he does not feel safe, and wants to divide it equally between the Catholics and Protestants. He wants my consent, however, and wants a list of our Christians, as some have been making claims in our name who had no connection with us. I persuaded the delegates that it is not wise for us to mix up with the Catholics in any such affair; that any amount they might get in this way would only have to be subtracted from their claim for indemnity to be made through the authorized channels; and that any of the property of the wealthy heathen which was mixed up with the loot might bring trouble in the future if it fell to them. So we wrote to the official that we would not take it, but relinquished our claim, and would apply for all losses to be made up at one time. It appeared that there was no chance for the owners, Christian and heathen alike, to pick out their own belongings. It was all clothing, and our people are pretty well supplied for the winter. Our young preacher at this station has done nobly in all the trying events of the summer.

NEW QUARTERS.

"You may have heard of our trying to get temporary quarters for our city chapel work. We have moved into a fine large place which would make a good chapel if we could open a large door on the street. The owner seems perfectly willing for us to use the place free, but is unwilling to rent it. We suppose he fears that the Boxers are still liable to get the upper hand of us, in which case he would be on the wrong side if his property were found rented to us. We cannot get the proclamation of the Provisional Government, protecting us in our tenancy, unless we have a lease. The owner would sell, however, at a very fair price. We do not wish to buy unless it were offered for less than we would require to rebuild the old chapel, of course. It is on the same

street, only two or three doors from our old site, which is now a dumping-place for garbage, and worse. We have had the old chapel keeper, Chao, move in, and also some of the refugees from the country. Probably it is not best to open a regular street chapel at present, but we have put out a sign, and some may find the little door and go in to talk with the preacher. Last Sunday I went to two little villages near by to see some of our poorest members, and I had two audiences of men who had come back to keep guard over the remnants of their property. They were most attentive, and ready to listen and talk about our faith. They had already promised the old Mr. Kuo that they would turn their new temple over to us for services. The gilded mud gods lay strewn in fragments all over the temple yard where we gathered. We found two probationers who have held firm all through and should be received. One of them is just recovering from bayonet wounds received from German soldiers, for trying to save his home from the flames they had just kindled. The doors and windows of the houses in these unburned villages are being all walled up by their owners to prevent the woodwork from being taken for fuel by the poor freezing Sikhs. A Chinaman cannot keep wooden doors or windows these days to shelter himself from the cold."

Japan Mission.

TSUYAMA.

MR. AND MRS. WHITE on returning from America reached Japan on October 31, finding many changes as they reached their old station at Tsuyama.

"From the church some have died; several have moved away to other places. A new evangelist is over the church; a change for the better, I think, though the new one is very young, and has had but four years' experience; but he seems most earnest, wide awake and pushing. Several young people have become Christians and have brought new life into the church. A Christian Endeavor Society has just been organized, and several more young people are desiring baptism or inquiring the way. The financial problem is a hard one for this church, but on the whole there seems to be more ground for encouragement over the work here than for some time.

"I just returned this afternoon from Ochiai, the town where the other church of this province is situated, having been especially invited over by the pastor to conduct a communion service, and also to be welcomed back to the work here. We had some meetings of delightful Christian fellowship together; one young man and two young women received baptism. This church expects to celebrate Christmas in its new house of worship which has been in process of building for a year past.

"Upon my return to Japan I am more than ever impressed with the imperative need of reinforcements for the mission, to adequately carry on the work already in hand, to say nothing of taking up any of that which is waiting on all sides."

Mexican Mission.

OPEN DOORS.

MR. WRIGHT, of El Paso, who is soon to remove to Guadalajara, transferring the Mission Training School to that station, reports an extended tour, in which he traveled over 3,000 miles by rail, steamship, mule, bicycle, and stages, visiting a large number of the outstations and finding very much to encourage him. On his day at Hermosillo he had a good audience, and at La Colorada he found the native preacher and his wife exerting

a widespread influence for good. At El Fuerte, where Rev. L. H. Jamison is employed by the mission, the welcoming audience filled the chapel and paid closest attention to the message. Mr. Wright says: —

"The following day we began the work for which the Fuerte district has furnished the best opportunity of any we have in Mexico, that of preaching tours in the outlying agricultural villages. There it is possible to start out, and, without traveling more than from five to ten miles daily, preach each night in different ranches or towns, with audiences ranging from fifty to one hundred, of whom none are yet church members, but all are willing to receive our message. And this may be repeated each day for a month without visiting any place twice. I know of no place in the republic where so many new hearers can be secured for the Gospel message in the same time. With so many open opportunities for work, the missionary is continually stimulated to do his best, but sometimes he is troubled to know which part of the work to leave undone, for it is impossible to carry on all as fully as might be desired.

"I was unable to give enough time to go over the entire field with Mr. Jamison, but we spent one full week in most delightful work of this kind, preaching every night in the open porches of their reed-covered, or perhaps tile-covered, houses to crowds which usually were limited only by the number of people on the ranches visited; then, after the audience had gradually gone away, many remaining to talk over the subjects presented, we would open up our folding camp-cots, spread out our blankets, and sleep in the same open earth-floored porch. Then we returned to Fuerte for the Sabbath and to help prepare a special Christmas exercise for the following day, and the young people took hold with energy and in less than forty-eight hours learned their parts, practiced five hymns entirely new to them, (and they do not read music, but learned by rote) and adorned the chapel very prettily. The service was very largely attended and greatly appreciated, and then ten of the congregation went out with us the following day to a ranch ten miles away, chiefly on 'burros,' to repeat the program."

A Sunday was spent at Colima, a city of 36,000 inhabitants, but with no evangelical work. After a visit at Guadalajara and a conference with reference to plans for the Training School, Mr. Wright returned to El Paso, much cheered by what he had seen.

West Central African Mission.

GROWTH AT SAKANJIMBA.

Mr. Read writes: —

"Our numbers are being added to by the addition of boys as permanent residents on the station. Within the past few months four young Christian couples have been married and have taken up their residence in their comfortable adobe houses built by the young men. These events were much looked forward to as marking a decisive move forward in the development of our work. These young married couples will exert a steadying influence on our little community, and give our village a better position in the eyes of the natives. We are planning for the formation of the church in the early part of next year, the preparatory class consisting of eight young men and six young women. Invitations are being issued to the missionaries and the native churches to be represented on the occasion. We are prosecuting evangelistic work in the near villages as much as possible, especially close at our doors, holding evening meetings in the villages, apart from the station services, with a view to bringing a special effort to bear

upon our neighbors at a week's special services to be held at the time of the formation of the church.

"There has, of late, been some disturbance caused by the white trader near us, which resulted in an appeal to the Captain at the fort, and a decision entirely in our favor."

Mr. Woodside reports a few additional facts. About forty persons come to evening prayers. Lads from various districts are coming to settle at the station. "This week a little lad, Jai, the son of a great 'head man' came to us. He was with us some months ago for a couple of weeks, but left to go with his father to the interior. On coming back he returns to us. He came marching in with his little bundle, and with smiles all over his face, evidently glad to get back to us. I am hoping also that his brother will come. The father is known far and near and we are very glad to get his son."

Mr. Stover reports from Bailundu that he has begun a class of catechumens preparatory to baptism, the class numbering seven young men and three young women.

Dr. Wellman arrived at Kamundongo the last week in November.

FROM CIYUKA.

MR. CURRIE writes from Chisamba: —

"Last week I was again at Ciyuka. Found the two new adobe houses nearly thatched; gave medical help to a number of young people who were unwell; held very pleasant and, I trust, profitable services. I found the catechumens had not made as good progress as usual with their lessons, owing probably to the absence of their regular teachers.

"We expect to send Cipileka and two younger lads to carry on the work at Ciyuka. The former will act more as an adviser and helper of the young people in their Christian lives than as a school-teacher. He will, however, help with one of the younger lads to teach the school while the other lad goes with one of the Ciyuka young men to the village of Matenda — former priest of Kandundu — distant about two hours from the ombala of Ciyuka, to open and conduct a school. Matenda has promised to provide houses and food for the teachers.

"The school-house at the ombala of Chisamba is ready for its roof. It is quite small, but will do to begin in. When finished we expect two young men — one, eldest son of the chief Katakola, and the other, a son of Sanambelo, where we now conduct morning and evening worship — to begin regular school work; and we plan also to conduct Sunday evening preaching services. Our boys' and girls' schools here are conducted by Miss Melville, assisted by two of the young men."

East Central African Mission.

THE LOWLANDS.

IT will be remembered that there is a district between Mt. Silinda and the Port of Beira, called the Lowlands, where our missionaries have not ventured to reside, but where the native helpers have been doing a good work. Miss Gilson, under date of November 17, writes: —

"Our Zulu helpers, who have been at the Lowlands for the past year, have reached Mt. Silinda in fairly good health. They bring a very encouraging report of the work there. The people expressed regret at their leaving. The way in which they bore themselves when their little boy of seven died evidently made a deep impression upon the people. They said, 'These people do not shout and cry out; they even look happy.' Contrary to the usual custom of the natives, they voluntarily came together to assist in the burial. Elijah Hlauti is now at Mangundi's; he will soon return to Chikore, but we hope after the rainy season is over that the work in the Lowlands will again be taken up by our evangelists.

"The famine is very severe — most of the native people are living on weeds and roots. Some have food, but they are concealing it, fearful of being accused of witchcraft, if it is known, and so losing their lives. Our school is very small, less than twenty. We have had one good rain and soon after Christmas there will be a little food in the gardens. Locusts are much worse than last year. In spite of all efforts to drive them away they have destroyed a part of the early crop."

Eastern Turkey Mission.

HOME MISSIONARY WORK IN KOORDISTAN.

MR. BROWNE, of Harpoot, sends an excellent report of the work of their evangelical churches in Koordistan, which he refers to under three divisions.

SOUTHERN DIVISION.

"This has its center and church in Redwan, on the Redwan river, not far from the Tigris, twenty hours southeast from Diarbekir. The work here was begun more than thirty years ago. The church was formed about 1874. In that wild region, where the Armenians have lost their own language and speak only the Koordish, where their very traits of character have been changed by intercourse with the rude races about them, this little church has held up the light of the gospel. Though there are many populous villages in this district along both sides of the Batman and Tigris, which are reported open and eager for the gospel, we have hitherto occupied but two or three of them, and since the events of 1895, Redwan only, though the surviving brethren in Til have faithfully continued their religious services.

"REDWAN. — Since Rev. Kavme Ablahadian left this church, about thirteen years ago, they have had no educated ministry until two years since, when one of their own number, Bedros Dere Ghazarian, a former deacon, returned from Farkin to be their preacher and teacher. He was severely wounded in the massacres, and is far from able to carry on the work there, but is the only man we can find for the place. Their chapel and parsonage greatly need repairing. The place, in all its material aspects, has much deteriorated since the massacres, and also the number and resources of the church, which now hardly pays one-sixth of their preacher's salary. Yet we cannot afford to let the work in this farthest limit of our field to the southeast die out entirely. We have a special pity and love for those of Christ's humble ones who are thus isolated, impoverished and deprived of any strong means of progress.

"TIL. — We can never speak or write this name without remembering the first and only preacher they have had. Harootune, the saintly, who, with dishevelled locks, and bare feet, and ragged village clothes, stood up in perfect self-forgetfulness and dignity to translate for the missionary, every gesture and tone of voice and look in perfect harmony with the one for whom he was translating. He has for many years been in glory, but his son is preparing for the ministry, and neither missionaries nor people will ever forget his loving services. Arrangements have now been made, we hope, whereby a Christian man and his wife, both educated in missionary schools, will work in Til this winter, if not longer. The brave little community richly deserves this cheer and help, as they are ready to pledge half their support and a good share of the expense of renovating the chapel.

"HANUK. — This place has not been occupied for many years, and hardly any of our former work remains. It is very pitiful thus to see a hopeful work go

down and apparently perish. You will see that our resources since 1895 have restricted our efforts to Redwan alone in all this great district. We now need a permanent preacher and teacher for Til, a first-class school in Redwan, and the repairing of the chapel and parsonage, both at Til and at Redwan."

CENTRAL DIVISION.

"This lies due east from Diarbekir and is the same wild region, with rolling hills scorched brown by the sun, men and women speaking the Koordish, which none of us Harpoot missionaries can understand. Its central town is

"FARKIN. — This is a very ancient, walled city, with many beautiful ruins. The outlook over the plain to the mountains is fine. We rode up the roughly-paved road, under the gateway, to the house upon the wall, which is our parsonage there, and were warmly welcomed by the preacher and his family. This good man was just free after a long imprisonment at Mardin, on false charges, and you can imagine the delight of his family and people.

"Farkin is a prosperous, growing town sixteen hours east of Diarbekir and the same distance north of Redwan. The church here was formed about seven years ago, and Thomas Mugurdichian ordained as its pastor the same year. After the massacres the present preacher at Redwan served the church for some time. We are glad that now we have so strong and good a man as Bedros Ameerkhanian as preacher. His patience and faith during two long imprisonments have been a noble example to his people, while his wife has been equally praiseworthy in her endurance of these sore trials. The sight of her face is an inspiration and her words have great force, even with women of the ruling race.

"Farkin, with its increasing congregation, its boys' school and girls' school, is the real center of our religious work in Koordistan. Owing to its rapid growth by families settling there from surrounding towns, and the temporary or permanent residence there of many merchants from Diarbekir, our previous expenditures need to be considerably enlarged to meet the present as well as future needs of our growing work there, which is full of encouragement. The people are almost all poor but full of courage, and promise quite one-fourth of all expenses, while for the expense of their long-needed chapel they hope to provide at least as much.

"Your hearts would have been touched could you, with us, on our recent visit, have been present at the communion service with that humble little company gathered from Farkin and the surrounding villages. Several new members were received into the church. The hymns, in Koordish, were sung heartily and with remarkable harmony. All the reading of Scripture is by direct translation on the spot from the Armenian into Koordish. You can imagine what familiarity with Scripture this demands from the reader."

Of Halda and Hazro, formerly flourishing outstations, report comes that they have not been occupied since the events of 1895.

At Kilise the work was nearly exterminated during the massacres. Its preacher and prominent men were killed and the chapel destroyed.

NORTHERN DIVISION.

"Here stretches out a more mountainous region, still more rugged and wild in appearance than the other two divisions. The people are equally rough, and multitudes of places are without preacher, teacher, or even priest. But in this region the Armenian tongue is more widely used, and in the visits from house to house, in friendly conversations and at the chapel, we could, by its means, have direct access to the people.

"HAINE. — This is the central town

of this division, and here we have our principal church and work. With its earnest church and prosperous schools it is indeed a light in all that region. The town has never recovered from the terrible blow of 1895. Then its school building and fine parsonage were destroyed, its chapel injured, and many prominent brethren slain.

"In 1896, Sarkis Kuralyan, a college graduate of that year, was sent to gather a school and to persuade the surviving brethren to reoccupy their injured chapel. He has remained till now, doing most fruitful work both in the school and pulpit, and is greatly beloved. Year after year there has been advance in the work. The Christian women did not rest until they obtained from Harpoot, a distance of four days, a suitable teacher for their school, and she is doing good work outside of school also, by holding meetings with the women and occasionally visiting them in their homes.

"Sarkis has, this year, a suitable and promising assistant, from a place three days' journey beyond Harpoot even. There are several very earnest Christian young men in the church. Though the most prominent brethren are still laboring nobly to pay up debts of honor incurred even before the massacres, yet they do not allow debts or losses to hinder them from most generous giving for the Lord. They intend always to have a growing church, with all the means for education and spiritual life. The sturdiness of character, hospitality, and true love for the church are indeed praiseworthy."

Of Liji, five hours east from Haine, Mr. Browne reports that the "Disciples" have, without any good warrant, interfered with the evangelical work and caused large dissension.

At Dibne, a large village four hours west of Haine, the large building containing chapel, parsonage, and schoolroom was destroyed at the time of the massacres and the fine Gregorian church was also destroyed. The preacher and many of the brethren lost their lives in connection with these massacres. Mr. Browne found that the Gregorians were very friendly, attending all the services in large numbers.

"One of the services was held in the large court of the ruined Gregorian church. All day long we were surrounded by the people. The Koordish hymns, sung by two Christian young men who had come with us from Farkin, attracted them greatly."

Mr. Browne speaks of Peran and Egil, though never occupied as outstations, as ready and eager for religious teachers. He concludes his report as follows: —

"The American Board has given much toward the support of this Koordistan work of late years, owing to the poverty of the churches, but now our evangelical churches are coming nobly forward to do all they can for these needy regions. We hope to see consecrated laborers through all this region, a chapel and other buildings in Dibne, and a new school building in Haine. While hoping for enlarged and regular contributions from all the churches in Turkey for this home missionary work, we do not fail to press upon even these wretchedly poor Koordistan churches and communities the great importance of themselves paying all they possibly can for the support of their own gospel and educational work. For the present, apart from what these poor churches pay themselves, all their support comes from the native evangelical churches throughout Turkey."

Marathi Mission.

HOPEFUL CHANGES.

MR. BRUCE, on his return to India, finds his health improving and is glad to report that he can resume his work with his wonted strength. Of what he finds on his return he writes: —

"We see changes everywhere. Our enlargement, however, has been principally in the directions of two of our outstations — Wadut, six miles to the north, and Koregaw, eleven miles to the east. The work at Wadut has been carried on for twenty years — *i. e.*, it was occupied as an outstation in 1880. It has been one of my chief battle-grounds. Almost every conceivable question has had to be fought out there, *viz.*, the *house*-question, the *water*-question, the right of Christians to walk the sacred streets, the right of Christian children to attend government public schools, etc. Some of these questions were fought for five years, and were carried, by appeal, up to the Viceroy of India. But they are all settled now.

"Our principal opponent was the owner of the village, and he was determined to drive us out; but when I met him the other day he was very cordial, and offered to assist me in any way he could. In reply I remarked that it was not always so. 'No,' he said, 'when a child is very young he does a great many unwise things; but when he is older, he knows better.' In the villages about Wadut a considerable Christian community has sprung up within the last year, and it is probable that a church will be organized there before very long. I do not doubt that the famine has been the means of softening the hearts of these people, and that it has been the occasion of so many coming out in confession of Christ. They have seen that their own gods are helpless and useless in such an emergency.

"At Koregaw the advance has been perhaps still greater. My son was there a few days ago, and he had fifty Christians present at his meeting. Such a thing was never known before in that region. I am not able to give exact figures until our statistics are made up at the end of the year. We are making every effort to secure a site for a church building at Koregaw.

"A good deal of interest centers in our orphanages. There are four departments: for little boys, big boys, girls, and widows who are in charge of little babies. Our numbers change constantly, as the discontented ones run away and new ones come. Our last census gave us a total of 127. Probably there are more now. One of our latest arrivals was a wee baby girl, supposed to be three or four days old, who had been thrown into the prickly pear hedge. It weighed only three pounds and two ounces. It is apparently healthy, only the cruel thorns had pierced its body and left it in a dreadful condition."

Madura Mission.

THE WORK OF ONE BOY.

A LETTER from Mr. Elwood, given in the *Missionary Herald* for June last, page 245, reported the formation of a new congregation, due in large measure to the efforts of one boy who had been in the boarding-school and was converted some two years ago. The better life of the lad made such a deep impression on his Hindu father that he became a Christian soon after, and his wife followed him in his reception of the new faith. Through their efforts a house and chapel were built in the village and a school started. Mr. Elwood, writing November 20, adds something to this story.

"The prayer-house in that village had

not been dedicated, though it has been built for more than a year, and as I wanted to put another man there instead of the one who had been serving, I thought it a good time to dedicate the prayer-house and receive to membership any who were ready. I set out on my bicycle, with a big congregation book, a black coat, my food and drink, and the communion things, and, of course, with the ever-present camera. I had eleven miles to go, a part of it across the fields, and some of the time in thorny places; but I arrived all right. The people were decorating the place with strings of mango leaves, which are always in order, whether ornamental or not. The dedication service was simple and lasted three-fourths of an hour, several of my men who were there taking part. The sermon was a very suitable talk on the necessity of giving up our hearts to God for his indwelling, in the same way that we were giving the church to God for his service. After the service picture-taking followed, the results of which I hope many in the homeland will yet see on the screen. Of course the missionary's manner of eating is something to excite curiosity, but I find that the cracks in the door are abundantly large for the curious to see all that I wish them to see, and every one takes his turn. A more open vision would be too embarrassing.

"In the afternoon seven adults were examined for admission to the church, and they all seemed suitable, and were admitted at the service that followed. Five of them were baptized also, among them being the father and mother of the boy. Afterwards seven children were baptized. It was a day of rest and encouragement to my spirit, and though such days are not common, more are in store for me of a similar sort."

Foochow Mission.

GOOD PROSPECTS.

MR. HARTWELL, writing from Foochow, December 13, expresses the strong wish that the reënforcements for their mission would be soon on their way, inasmuch as the work is pressing and there seem to be no further signs of difficulties on the part of the Chinese. So far as appears, the officials in South China seem anxious to pay indemnity for all local losses, in order to avoid payment for damages within the province, for which the several localities are not justly responsible. Mr. Hartwell writes: —

"We put off our annual meeting nearly a month later than usual, and did not invite the women from places away from Foochow city and suburbs. The meetings were not large, but filled our Nantai church quite full at nearly every session. The meeting has been of more than ordinary spirituality, and has had no trouble in any way from outside people. We think it will result in much good. The work in most parts of the Foochow field seems to be in a healthy condition, though the additions have not been as numerous as in the last few years. Some were afraid in the troublous times in the summer, when the excitement was most intense, and yet others joined some of the churches, even in the times of greatest apparent danger.

"On the 2d instant, the Sabbath before the annual meeting beginning on the evening of the 4th, Mr. Walker received three men to the church connected with the city station, and I received two men, four women, and one girl of sixteen at the Aû-haéng chapel here in the city. Our prospects seem good at present, and we are planning to press forward in our work. We hope for continued quiet and prosperity. We see by the papers that the tribute rice is ordered to be sent to Tientsin by steamers in the spring; also that a Manchu official, who is to be a

censor, was lately at Shanghai, and is to go to Peking and not to Si-ngan, where the Emperor has been; and these facts give us hope that the government will return to Peking, and that some arrangement may be made without a great deal more of fighting and bloodshed. Such is my present hope."

NOTES FROM THE WIDE FIELD.

AFRICA.

KHAMA'S TOWN. — Rev. Mr. Willoughby, missionary of the London Missionary Society, who has returned to Philapye, King Khama's town, writes: "The prosperity of the people is greater than when I left, partly owing to good harvests, partly to the abnormal demand for stock during the war. The congregations are good, and the work bears evidence of having been well sustained. In the schools there is much to encourage, and also much to discourage. Khama looks ten years younger than he did ten years ago. He is very kind and helpful. I was not many hours here before he came to me for advice, and he has been up several times since to post me up in all that has happened in my absence. His new wife is very young, but she was the brightest teacher in our native school, and there is no girl in the tribe I have a higher regard for. I hope she will be a help to the better life of the tribe. . . . We had the 'ploughing service' a few weeks ago, and there were about ten thousand people present."

MADAGASCAR.

The French Protestant Mission in Madagascar reports the meeting of its General Conference, held last August. It was appointed at the beautiful country station of Ambatomanga, because a quiet could be there secured, which was impossible in the city of Tananarivo. The sessions were preceded by a "Retreat" of two days; the missionaries desiring to receive in that solemn hour a deeper and more definite consecration to their work.

The report of the year's work has its shadows as well as its lights. The Roman Catholic mission is very active, and has largely increased its European personnel. The Malagasy evangelists and pastors, with some noble exceptions, are not as spiritual and as devoted as could be wished, and in churches taught by them there is a lack of spiritual life.

Yet in the district of Ambohisitra whole churches have been revived through the labors of native Christians, who with joyous courage have only asked the missionary to come and gather in the fruit of their labors. The strongest wish of the French missionaries is for a training school for evangelists, as they more and more clearly see the impossibility of reaching all parts of the island by a European ministry.

THE SOUTH SEAS.

SAMOA. — The *Chronicle* of the London Missionary Society for January brings the first report of a missionary enterprise on Tutuila since that island came under the sovereignty of the United States. It says that the first American governor of Samoa, Commander B. F. Tilley, has shown hearty sympathy with the work of the London Society, and on September 5 aided in the laying of the corner stone for a new school building for girls, making an interesting and sympathetic address on the occasion. At the close of Governor Tilley's speech, sixty-five white-robed school girls, who had been sitting on the grassy knoll, rose to their feet, "and made a brave effort to sing the American national anthem, their shaky rendering of the English words being quickly taken up and strengthened by the American officers and marines present."

THE MALUA INSTITUTION. — The Malua district on Samoa comprises ten villages. At a recent "Me" (their word for meeting), described by Rev. Mr. Barradale, the people brought their offerings at six o'clock in the morning; first, the Malua students, then the pastors from the different villages. A procession was formed, the Malua girls dressed in blue and white, with white wreaths, were followed by the women, and then came the village schools, crowding the hall. The address began at ten o'clock, and some native missionaries, recently returned from New Guinea, told of their work and of the death of some of their number. The offerings amounted to $550, exclusive of the stipends of the pastor. In the afternoon there was a children's meeting, eight hundred being in attendance. The whole scene was one of great interest, showing the zeal and devotion of the people. Mr. Barradale says: "One could not but feel, however great and varied are the failings of these native Christians, what a grand work has been done and what promise there is of a rich fruition."

NEW GUINEA. — The power of the gospel in this great island is most remarkable. The natives welcome the missionaries, and the people, though ignorant and heretofore debased, respond with surprising interest to the message of the gospel. Mr. Chalmers reports a list of twenty-six villages on the banks of the Fly River in which services are held twice daily and three times on Sunday. A native preacher, with six church members and their wives, have recently gone up the river to stop at every village they could possibly reach on the way. These native evangelists are not highly educated, but they are full of earnestness. Mr. Chalmers says, "It would have done your heart good to see with what enthusiasm they went."

MISCELLANY.

BIBLIOGRAPHICAL.

Verbeck of Japan. By William Elliot Griffis, D.D., author of *The Mikado's Empire*, etc. F. H. Revell Co., New York and Chicago. Pp. 376.

The name of Dr. Guido Verbeck has long been known by those who have had an intimate knowledge of affairs in Japan, but it is doubtful whether the Christian world has had any adequate appreciation of the character and services of this remarkable man. Prominent though he was in many ways, he did his work so modestly and with so little of self-assertion that his fame has not equaled his deserts. For this reason Dr. Griffis's excellent biography will prove something like a revelation to many of its readers.

No one can read this volume without admiring the Providence which raised up such a man, with talents so diversified and piety so deep and strong, and sent him to Japan, there to be ready at precisely the right moment to enter the only door by which any Christian, at that period, could gain a position of influence in that empire. Born at Zeist, January 23, 1830, Verbeck came to the United States when twenty-two years of age, and, after some experience as a civil engineer, studied for the ministry. When, in 1859, he was informed that an "Americanized Dutchman" was desired as a missionary for Japan by the Board of Missions of the Reformed (Dutch) Church, he responded cheerfully to the call. There was at that time no opening for missionaries in Japan, and it illustrates the condition of the empire and the difficulties in reaching it that Verbeck and his wife were 187 days in going from New York to Nagasaki. Here he waited, studying the language and wondering how the barriers to the preaching of the gospel would ever be removed. But God had not sent him there without purposing to use all his remarkable powers for the redemption of Japan. Little by little young Japanese, in whose veins a new life was stirring, sought instruction in English and the Western sciences, and Verbeck was abundantly

qualified to teach and inspire these youth. And so it came to pass that, at a time when the direct teaching of Christianity was wholly impossible, there came under his influence a large number of young men who have since occupied the highest official positions in the empire. To them he taught English from the New Testament and the Constitution of the United States, and he so won the confidence of this brilliant class of students and of the officials that on his transference, by government appointment, from Nagasaki to Tokyo no less than thirty-six of his pupils followed him to the new seat of government. Here he labored quietly but most effectively, trusted and consulted by the officials of the very highest rank, in connection with the *Dia-jo-kwan*, or Council of State. It was under his inspiration chiefly, and according to a plan of his own devising, that the great Japanese embassy to the United States and America was despatched in 1871. In recognition of these great services, the emperor of Japan decorated him with the "Order of the Rising Sun." When, in 1878, these public services were no longer needed, Dr. Verbeck devoted himself to preaching, teaching, and the work of translation. He was a prominent member of the committee selected to translate the Bible into Japanese, and in manifold other ways he did an immense service for Japan. It is pleasant to notice that, in the midst of his multiplied labors and despite the fact that Providence called him to occupy a peculiar place as an instructor and counsellor, he ever magnified the work of the preaching missionary, and delighted in proclaiming the gospel of Jesus Christ.

Dr. Verbeck's abilities were unique, and so was the place he filled, and he filled it most worthily. It was a wonderful testimony to the grace given him to play this most difficult part in the regeneration of Japan that at his death not merely the whole missionary body mourned his loss, but that at his funeral the highest officers of state and the representatives of foreign governments were present, and that the emperor himself desired to bear the expenses attending the burial. Dr. Griffis has done well the work of a biographer. He was abundantly fitted for the task by his personal acquaintance with Dr. Verbeck and his familiarity with Japan. Aside from the story of its hero, the volume contains many interesting allusions to contemporary history in Japan, especially during the momentous period till Tokyo became the capital. We should have been glad of further references to contemporaneous missionary work in Japan, and especially to the men with whom Verbeck was associated in the translation of the Bible, but doubtless the limits of space prevented. This life of Verbeck is a worthy addition to the rapidly increasing list of missionary biographies.

Directory of Protestant Indian Christians. By S. Modak, with an Introduction by S. Sattianadhan, M.A., LL.M., Professor of Logic and Moral Philosophy in Presidency College, Madras, India.

This is a work full of interest to all who are following the progress of Christianity in India. The author of the book, Mr. Modak, is a layman who has been connected with the Marathi Mission of the American Board, at Ahmednagar, for many years. The Introduction is a strong statement of the situation of Christianity in India as related to the various castes and as to what has already been accomplished through Christian missions.

The body of the first volume is taken up with a general directory of the Christian organizations in India, and the work in the various districts is presented under the heading of some central city.

The second volume is of quite a different nature, giving an epitome of Indian law, especially as relating to questions which affect, directly or indirectly, religious or Christian communities. This includes such subjects as the guardian-

ship of minors, marriage, divorce, the custody of children, and legacies. The second volume has an appendix giving general statistics on Indian Christianity. This work has undoubtedly cost Mr. Modak a great amount of painstaking labor in its preparation, and it is a valuable addition to the literature upon this subject. The book is printed on the Bombay Educational Society's press, and can be procured from the author at Ahmednagar, India.

The Missionary Calendar.

The Fleming H. Revell Co., New York and Chicago, has issued a new and attractive block Calendar with which to keep in daily touch with missions during the year. Some good thought or notable fact respecting missionary work is presented on the slip for each day, designed to call forth interest and prayer for the great work of extending the gospel throughout the world. Price, postpaid, 40 cents.

Across the Desert of Gobi. By Rev. Mark Williams.

This pamphlet of thirty-two pages gives a very graphic account of the escape of our missionaries at Kalgan at the time of the great Boxer uprising. The journey was a long and eventful one, through a region little known and where travel was most difficult. Four excellent full-page engravings show the great caravan which made the journey from Kalgan to Irkoutsk in Siberia. This furnishes a striking chapter in the story of the past year in connection with missions in China. Copies will be sent by Professor S. R. Williams, Oxford, Ohio, for 35 cents each.

NOTES FOR THE MONTH.

Special Topics for Prayer.

For the diplomatists in China, foreign and native; that they, and especially those who represent Christian nations, may be actuated by the Christian spirit, and that with promptness and fairness the negotiations may be conducted so that order shall be restored, mutual rights be protected, and, as far as possible, all just grounds of offense be removed.

For the allied forces in China; that they may be kept from further outrages, such as have characterized some of these troops, and that they may be so governed that they shall not bring disgrace on the nations which they represent.

Arrivals Abroad.

December 8. At Marash, Miss Matilda S. Calder, to join the Central Turkey Mission.

December 14. At Bombay, Rev. Edward S. Hume, returning to the Marathi Mission.

January 5. At Bombay, Miss Florence E. Hartt, to join the Marathi Mission.

January —. At Madura, Dr. and Mrs. Frank Van Allen, rejoining the Madura Mission.

Departures.

February 2. From New York, Rev. James Smith and wife, returning to the Marathi Mission.

February 6. From New York, Miss Mary G. Webb, returning to the Central Turkey Mission.

Deaths.

December 27, 1900. At Blairstown, Iowa, Mrs. Jane Hotchkiss French, a missionary of the American Board in the Marathi Mission from 1839 to 1849. With her husband, Rev. Ozro French, she sailed for India with the elder Mr. Hume and Mr. Burgess and their wives. They were stationed at Ahmednagar and Sirur. Returning on account of Mr. French's ill health, he entered the Home Missionary service in Blairstown, where he died in 1865. Mrs. French has continued to reside in Blairstown, where she has lived an active Christian life, always greatly interested in missionary work, until in the eighty-seventh year of her age she passed to her heavenly home.

January 17. At Constantinople, Rev. Elias Riggs, D.D., LL.D. (See pages 92 and 98.)

DONATIONS RECEIVED IN JANUARY.

MAINE.

Bangor, Hammond-st. Cong. ch., toward support Rev. G. H. Ewing, 275; Central Cong. ch., 225,	500 00	
Bath, Central Cong. ch.	56 49	
Biddeford, 2d Cong. ch.	21 31	
Brewer, 1st Cong. ch.	10 90	
Cornish, Cong. ch.	35	
Falmouth, 2d Cong. ch.	13 00	
Milltown, Cong. ch.	14 07	
Newcastle, 2d Cong. ch.	22 25	
Portland, State-st. Cong. ch., 225; High-st. Cong. ch., 144.92; Scan. Mission ch., 5.60; Oliver Cromwell, Collector, 120,	495 52	
Saco, 1st Parish ch.	13 10	
Skowhegan, Island-av. Cong. ch.	37 12	
Turner, Cong. ch., for native preacher, care Rev. J. C. Perkins,	25 00	
Yarmouth, 1st Parish ch.	20 00	—1,229 11
Legacies.— Bangor, Mary E. Willey, through Hammond-st. ch.		224 76
		1,453 87

NEW HAMPSHIRE.

Amherst, G. W. Bosworth,	5 00	
Claremont, Cong. ch.	2 00	
Colebrook, Cong. ch.	10 00	
Concord, 1st Cong. ch.	19 20	
Derry, Central Cong. ch.	47 00	
Dunbarton, Cong. ch.	6 00	
Enfield, Friend,	9 00	
Epsom, Cong. ch. and Sab. sch.	5 10	
Exeter, Phillips ch., of which 1 for China, 290; A. B., 10,	300 00	
Fitzwilliam, Cong. ch.	36 20	
Gilmanton Iron Works, Cong. ch., 5.80; Y. P. S. C. E., toward support Rev. J. H. Pettee, 13.75,	19 55	
Hanover, Friend,	5 00	
Hanover Centre, 1st Cong. ch., for China,	3 00	
Haverhill, Mrs. W. H. Page,	100 00	
Hollis, Cong. ch.	12 68	
Hopkinton, Friend,	3 50	
New London, Miss Maynard,	16 00	
Newmarket, Thomas H. Wiswall,	10 00	
North Hampton, Mrs. Abbie Gove,	25 00	
Penacook, Cong. ch.	8 65	
Peterboro, Union Cong. ch., Extra-cent-a-day Band,	6 11	
Portsmouth, North Cong. ch.	21 85	
Warner, Mary H. Wilson,	10 00	
Wilmot, Cong. ch.	1 00	
Wilton, Harriet Newell Fiske,	1 00	
——, Friend,	25 00	—707 84
Legacies.—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l,	50 00	
Rindge, Otis Hubbard, by H. E. Wetherbee, Ex'r, add'l,	150 00	—200 00
		907 84

VERMONT.

Bennington Co., Friend,	10 00	
Benson, Cong. ch.	4 00	
Brandon, Marcia B. Fuller,	10 00	
Burlington, College-st. Cong. ch.	77 91	
Cambridge, C. M. Safford, 5; Mrs. C. Safford, 10,	15 00	
Cornwall, Cong. Sab. sch., toward support Rev. D. S. Herrick,	7 55	
Enosburg, Cong. ch.	20 00	
Hubbardton, Cong. ch.	1 00	
Manchester, Mrs. E. M. Wickham,	5 00	
Orwell, Y. P. S C. E., toward support Rev. D. S. Herrick,	25 00	
Peacham, Cong. ch., for North China,	19 00	
Rupert, Friend,	10 00	
St. Johnsbury, North Cong. ch.	350 73	
Saxton's River, Cong. ch.	11 00	
Waterbury, Friend,	25 00	
West Brattleboro, Cong. ch.	16 65	
West Dover, Cong. ch.	2 00	
Westford, Mrs. A. O. Putnam,	1 25	—611 09
Legacies.— So. Royalton, Susan H. Jones, by John R. Woods, Ex'r,		1,258 34
		1,869 43

MASSACHUSETTS.

Agawam, Cong. ch.	31 66	
Amesbury, Main-st. Cong. ch.	115 92	
Amherst, 1st Cong. ch., 177.24; South Cong. ch., Willing Workers, 2,	179 24	
Andover, Free Christian ch.	12 00	
Arlington, Cong. ch.	104 54	
Arlington Heights, Park-av. Cong. ch.	2 00	
Ashburnham, 1st Cong. ch.	10 90	
Attleboro Falls, Central Cong. ch., for China,	13 25	
Auburn, Cong. ch.	49 02	
Auburndale, Cong. ch.	15 84	
Berlin, W. S. Eager,	2 00	
Beverly, Washington-st. Cong. ch.	78 00	
Billerica, Cong. ch.	12 28	
Boston, Old South ch., 6,128.88; Mount Vernon ch., 2,120.65; Central ch., 960.96; Shawmut ch., 555; Central ch. (Jam. Plain), 399.20; 2d ch. (Dorchester), 204.34; Eliot ch. (Roxbury), to const. Rev. W. C. Rhoades, H.M., 339.62; Winthrop ch. (Charlestown), 95.39; Mrs. Nathan Dole, 5; Ludwig Gerhard, 5,	10,814 04	
Braintree, 1st Cong. ch., 4.40; Storrs Ladies' Foreign Miss. Soc., 45,	49 40	
Bridgewater, Central-sq. Cong. ch.	25 52	
Brockton, Porter Cong. ch., 44.73; 1st Cong. ch., 25,	69 73	
Brookfield, Miss M. E. Gibson,	2 00	
Brookline, Leyden Cong. ch., 42.61; Chas. H. Rutan, 100,	142 61	
Cambridge, 1st Cong. ch., 627; Wood Memorial Cong. ch., 24.46,	651 46	
Charlton, Cong. ch.	19 00	
Chelsea, Central Cong. ch., toward support Rev. G. P. Knapp,	22 18	
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	12 35	
Chicopee, Lilla M. Harmon,	5 00	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	25 72	
Dalton, Zenas Crane,	250 00	
East Douglas, Cong. ch.	48 68	
East Weymouth, 1st Cong. ch.	30 00	
Everett, Mystic Side Cong. ch.	11 26	
Fall River, 1st Cong. ch., 154.39; Broadway Cong. ch., 3; do., Society of Good Works, 3; do., King's Daughters, 1,	161 39	
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, of which 32.50 for 1900,	60 60	
Georgetown, 1st Cong. ch.	6 25	
Gloucester, Trinity Cong. ch.	166 40	
Hanover, 2d Cong. ch.	5 55	
Harwich, 1st Cong. ch.	19 70	
Haverhill, North Cong. ch., 200; West Cong. ch., 10.	210 00	
Haydenville, Cong. ch.	12 75	
Holyoke, 2d Cong. ch.	189 63	
Hubbardston, Cong. ch.	9 06	
Hampshire Co., K.	5 00	
Lancaster, Cong. ch.	8 33	
Lee, Cong. Sab. sch., for catechist, Madura, 50; Cent-a-day, 1,	51 00	
Leicester, 1st Cong. ch.	19 63	
Lincoln, Cong. ch.	4 50	
Littleton, Cong. ch. and Sab. sch.	15 15	
Lowell, Kirk-st. Cong. ch.	308 00	
Lunenburg, Cong. ch.	5 00	
Lynnfield Centre, Y. P. S. C. E., for native preacher, Madura,	50 00	
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	6 87	

Medford, Mystic Cong. ch. 357 18
Melrose, Orthodox Cong. ch. 210 68
Milton, 1st Cong. ch. 38 04
Natick, 1st Cong. ch. 110 00
Needham, A. B. Dresser, 3 00
Newbury, 1st Cong. ch. 20 93
Newburyport, Whitefield Cong. ch., 8.58; Mrs. Maria Frank, for India, 24, 32 58
Newton, 1st Cong. ch., of which 155 toward support Rev. Otis Cary, 321 37
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, 21 54
Northampton, 1st ch. of Christ, 108.40; Cong. ch., A. G. J., 5, 113 40
No. Adams, Cong. ch. 68 28
No. Brookfield, 1st Cong. ch., per Rev. F. M. Chapin, 8 00
No. Falmouth, Cong. ch. 25 00
No. Middleboro, Cong. ch. 15 00
No. Orange, Cong. ch., for China, 3 00
No. Wilbraham, Grace Union Cong. ch. 8 86
Plymouth, Ch. of the Pilgrimage, 1 00
Princeton, 1st Cong. ch. 90 35
Reading, Cong. ch. 20 00
Rockland, 1st Cong. ch. 50 00
Scituate Center, Cong. ch. 2 00
Shrewsbury, Cong. ch. 6 00
Somerville, 1st Cong. ch., by a friend in Arlington, 25 00
So. Framingham, Mrs. L. Adams, 12 00
So. Hadley, Friend, 2 00
So. Hadley Falls, "G," 50 00
So. Weymouth, Old South Cong. ch. 7 00
Spencer, Cong. ch., for support Rev. S. C. Bartlett, 550 00
Springfield, Hope Cong. ch., toward support of missionary, 131.66; Memorial Cong. ch., for China, 25; Olivet ch., 14, 170 66
Stoughton, Cong. ch. 6 56
Swampscott, 1st Cong. ch. 16 80
Topsfield, Cong. ch. 5 00
Waltham, Trinity Cong. ch. 37 96
Ware, Mrs. Austin B. Bassett, 25 00
Wellesley Hills, Cong. ch., through Rev. H. P. Perkins, 7 62
West Brookfield, Cong. ch., per Rev. F. M. Chapin, 5 50
West Cummington, Cong. ch., toward support Rev. Chas. T. Riggs, 9 97
Westfield, Isabel G. Winslow, 5 00
West Groton, Christian Union ch., for China, 14 60
West Pelham, through Rev. E. P. Holton, 5 00
West Springfield, Ashley School and Charitable Fund, 171 85
Whitman, 1st Cong ch. 37 53
Winchester, 1st Cong. ch., of which 206.14 toward support Rev. A. W. Clark, 319.83; do, Interest on legacy, D. N. Skillings, 200, 519 83
Woburn, 1st Cong. ch., toward support Rev. J. H. Roberts, 927.34; Scan. Evan. Free ch., 6.12, 933 46
Worcester, Union Cong. ch., 294.74; Piedmont Cong. ch., of which 15 toward support Dr. J. B. McCord, 21.25; Union ch., Heralds of the King, 1.35; do., Alice M. Smith, 2; Rev. H. P. Perkins, received for preaching, 26.75; F. Merriman Barnard, for India, .25, and for China, .20, 346 54
——, Cash, 50 00
——, through the *Congregationalist*, 2 00 18,663 50

Legacies. — Boston, Elizabeth G. Hooper, by Abby Hooper, Adm'r, 500 00
Fairhaven, Sarah W. Norton, by Eben Akin, Jr., Ex'r, 167 00
Lowell, Mrs. Helen M. Bigelow, add'l, 97 49
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 75 00
Worcester, Mrs. Harriet Wheeler Damon, add'l, 3 90 — 843 39

19,506 89

RHODE ISLAND.

Chepachet, Cong. ch. 25 33
Little Compton, Cong. ch. 12 24
Newport, United Cong. ch. 98 64
Pawtucket, Cong. ch., 230.57; Park Place Cong. ch., 46, 276 57
Peacedale, Cong. ch., through Rev. H. P. Perkins, 20 00
Providence, Union Cong. ch. 156 15
Slatersville, Y. P. S. C. E. 3 65 — 592 58

CONNECTICUT.

Bethel, 1st Cong. ch. 73 20
Bozrah, Cong. ch. 22 00
Bristol, 1st Cong. ch., to const., with other dona., Herbert E. Garrett and Miss Ida C. Sessions, H. M. 100 00
Broad Brook, Cong ch. 11 38
Buckingham, Cong. ch., Friend, 10 00
Canaan, Pilgrim Cong. ch. 11 69
Chaplin, Cong. ch. 18 00
Chester, Cong. ch. 12 09
Cornwall, 1st Cong. ch., of which 26.85 for China, 271 85
Coventry, 2d Cong. ch. 63 50
Danbury, 1st Cong. ch. 57 09
East Canaan, Cong. ch. 5 07
East Hartford, South Cong. ch. 10 10
East Norwalk, Swedish Cong. ch. 2 00
Easton, through Rev. C. E. Ewing, 2 59
East Windsor, 1st Cong. ch., for native preacher, Turkey, 50 00
Enfield, 1st Cong. ch., 109.55; Mrs. Oliver W. Means, to const., herself, H. M., 100, 209 55
Fair Haven, 2d Cong. ch. 290 25
Farmington, Friend, 100 00
Gaylordsville, Mrs. Geo. Hine, 10 00
Gilead, Cong ch., to const., with previous donation, Rev. R. J. Kyle, H. M. 25 00
Goshen, Cong. ch. 75 00
Greenfield Hill, Cong. ch. 40 00
Guilford, 1st Cong. ch. 60 00
Hartford, 1st Cong. ch., of which 35.25 from Hawes Fund, 616.70; Asylum Hill Cong. ch., of which 500 toward support Rev. and Mrs. Geo. A. Wilder, 589.20; Fourth Cong. ch., for salary Rev. Howard S. Galt, 500; Windsor-av. Cong. ch., 91 63; Asylum Hill Cong. ch., Rev. William H. Moore, 50, 1,847 53
Litchfield, 1st Cong. ch. 27 05
Mansfield, 1st Cong. ch. 43 50
Meriden, 1st Cong. ch. 25 00
Middlefield, Cong. ch. 44 25
Middle Haddam, Cong. ch., through Rev. C. E. Ewing, 2 15
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 400; North and South churches, Union Service, 20; 1st Cong. ch., 47.38, 467 38
Milford, Plymouth Cong. ch. 17 89
Monroe, Cong. ch. 20 00
Morris, Cong. ch. 10 00
Naugatuck, Cong. ch. 10 00
New Fairfield, Cong. ch. 5 17
New Haven, Plymouth Cong. ch. 45 35
New London, 2d Cong. ch., 740.50; 1st ch. of Christ, 165.11, 905 61
New Preston, Village ch. 42 25
Newtown, Cong. ch. 4 00
Northford, Cong. ch. 2 00
North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood, 22 39
North Guilford, Cong. ch. 20 00
Norwich, Greenville Cong. ch. 20 00
Old Lyme, 1st Cong. ch. 56 00
Old Saybrook, Cong. ch. 7 58
Oxford, Cong. ch. 22 55
Plainville, Cong. ch. 72 80
Plantsville, Cong. ch., for China, 11 80
Pomfret Center, 1st Cong. ch. 85 83
Salisbury, Cong. ch., of which 36.02 toward support Rev. C. E. Ewing, 128 02
Shelton, Cong. ch. 43 40

Simsbury, 1st ch. of Christ, for China, 27 96
So. Glastonbury, Cong. ch. and Sab. sch. 21 04
Southington. Cong. ch., for native helpers, Palani, 72 05
So. Norwalk, 1st Cong. ch. 207 40
Southport, Y. P. S. C. E., toward support Rev. W. P. Elwood, 15 22
Thomaston, 1st Cong. ch. 13 26
Thompson, Cong. ch. 36 93
Westchester, Cong. ch. 4 60
Weston, Norfield Cong. ch. 4 50
Westport, Saugatuck Cong. ch. 23 53
Wilton, Cong. ch. 23 80
Windham, Cong. ch. 44 86
Wolcott, Cong. ch. 12 00
Woodbridge, 1st Cong. ch. 24 95
Woodstock, 1st Cong. ch. 7 75
——, "In Memory of S. P. C." 25 00—6,104 71
Legacies.— Plainville, Mrs. Louise M. Buell, by Charles W. Moody, M.D., Ex'r, 11,182 23
West Hartford, Abigail P. Talcott, by S. A. Griswold, add'l, 73 26—11,255 49
17,360 20

NEW YORK.

Angola, Cong. ch., for China, 5 25
Brooklyn, Lewis-av. Cong.ch., 100.66; South Cong. ch., for Shansi, 50; Clinton-av. Cong. ch., by Willoughby-av. chapel, 25; Immanuel Cong. ch., 28.95; Bushwick-av. Cong. ch., 7.80; Friend, 20; O. O. Jones, 10, 242 41
Buffalo, 1st Cong. ch. 400 00
Clifton Springs, Miss Nellie H. Lyman, 50; Chas. D. Case, for China, 15; Mrs. H. J. Bostwick, for North China, 10, 75 00
De Ruyter, Cong. ch. 8 00
East Bloomfield, 1st. Cong. ch. 24 32
Eldred, Cong. ch., for China, 3 25
Ellington, Cong. ch. 3 68
Floyd, Welsh Cong. ch. 3 83
Flushing, C. A. Lathrop, 1 15
Franklin, Cong. ch. 50
Jefferson, Mrs. Harriet N. Nichols, 9 25
New Hartford, Rev. W. E. Mather, 1 25
New York, Manhattan Cong. ch., to const. LUCILE H. STIMSON, JOHN BATES CLARK, and SAMUEL T. DUTTON, H. M., 360.55; Mrs. A. E. Foote, 100; Salvation, 50; Rev. M. F. Luther, toward support two native preachers, 15; C. Irving Fisher, 10, 535 55
Niagara Falls, 1st Cong. ch. 12 20
Northfield, Cong. ch. 10 00
Owego, Cong. ch. 15 00
Patchogue, Daniel Brown, 10; Frances C. Brown, 10, 20 00
Pierrepont Manor, W. H. Forsyth, 37 46
Port Chester, Cong. ch., through Rev. E. E. Aiken, 12 00
Port Leyden, Cong. ch., 10.65; do., Collinsville Branch, 1.35, 12 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, and to const., with previous dona., H. R. HOYT, A. B. STOCKHOLM, ERNEST E. DEYO, MRS. THALIA M. GILBERT, MRS. DEWITT C. MATHEWS, MRS. JESSIE F. DONALD, MRS. ALFRED M. FROST, and Miss EMMA H. BOURNE, H. M. 100 00
Utica, Bethesda Welsh ch. 15 00
Wellsville, 1st Cong. ch., to const. with other donations, W. F. SPARGUR, H. M., 58 47
——, Friend, 13 65—1,619 22

NEW JERSEY.

Asbury Park, 1st Cong. ch. 25 52
Chester, Jacob H. Cramer, 40 00
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 200 00
Jersey City, Friend, 12 00
Newark, 1st Cong. ch. 17 68
Plainfield, Friend, 10 00
Princeton, E. C. Richardson, 10 00
Upper Montclair, Christian Union Cong. ch. 240 00
Woodbridge, Cong. ch. 35 00——590 20

PENNSYLVANIA.

Clearfield, Friend, 4 05
Edwardsdale, Welsh Cong. ch. and Sab.sch., 20; Bethesda Cong. ch., 2, 22 00
Feltsville, Cong. ch. 2 00
Mahanoy City, Welsh Cong. ch. 3 75
Miners Mills, Welsh Cong. ch. 10 00
Oxford, Miss Mary M. Foote, 30 00
Philadelphia, Central Cong. ch., toward support Rev. E. S. Hume, 18 40
Pittsburg, Cash, 200 00
Plymouth, Elm Cong. ch. 4 82
Scranton, Puritan Cong. ch., 5; Y. P. S. C. E. of Providence Welsh Cong. ch., for native pastor, care Rev. J. P. Jones, 15; Friend, 25c., 270 00
West Philadelphia, Christ Memorial ch., Chas. M. Morton, 100 00
Wilkes-Barre, Puritan Cong. ch., 29; Daniel W. Hughes, 5, 34 00——699 02
Legacies.— Philadelphia, Roxboro, Miss Philena Fobes, by Geo. R. Moore, Ex'r, add'l, 42 86
741 88

WEST VIRGINIA.

Credo, Cong. ch. 5 00

DISTRICT OF COLUMBIA.

Washington, Friend, 60 00

NORTH CAROLINA.

Little's Mills, Cong. ch. 1 25

SOUTH CAROLINA.

Charleston, Circular ch. and Sab. sch. 9 00

FLORIDA.

Key West, 1st Cong. ch., Men's and Juv. Soc. 7 18
Ormond, Y. P. S. C. E. 2 cents-a-week fund, to replace books or wardrobe for missionary in China, 7 50
Parker, Mrs. Fanny Park, 100 00——114 68

ALABAMA.

Fort Payne, Cong. ch., 5; Rev. and Mrs. H. A. G. Abbe, 25, 30 00
Gadsden, Cong. ch. 1 00—— 31 00

LOUISIANA.

Jennings, Friends, 5 00
New Iberia, St. Paul's Cong. ch. 1 00 ——6 00

TENNESSEE.

Knoxville, Pilgrim Cong. ch. 6 00
Memphis, Strangers' Cong. ch. 31 65
Robbins, Cong. ch. 2 00——39 65

TEXAS.

Dallas, Grand-av. Cong. ch. 3 00

INDIANA.

Fort Wayne, South Cong. ch. 7 45
Terre Haute, 1st Cong. ch. 40 76——48 21

MISSOURI.

Eldon, Cong. ch. 4 50
Kansas City, Mrs. L. G. Jeffers, 2 60
Maplewood, Cong. ch. 8 42
Old Orchard, Cong. ch. 2 39

St. Louis, 1st Cong. ch., to const. FRANKLIN T. KNOX, H. M., 133.-09; Union Cong. ch., 2.25, 135 34
Springfield, 1st Cong. ch. 44 37
Webster Groves, 1st Cong. ch. 125 12——322 74

OHIO.

Alexis, Cong. ch. 1 00
Ashland, J. O. Jennings, 20 00
Ashtabula, 1st Cong. ch. 16 55
Aurora, Cong. ch. 16 00
Bellevue, 1st Cong. ch. 62 00
Brecksville, Cong. ch. 12 00
Cleveland, Euclid-av. Cong. ch., of which 894 54 toward support Rev. H. B. Newell, 951.46; 1st Cong. ch., 61.67; Bethlehem Cong. ch. and Sab. sch., 49.05; Grace ch., 7.88, 1,070 06
Columbus, 1st Cong. ch. 147 87
Croton, Cong. ch., for China, 2 00
Cuyahoga Falls, Cong. ch. 13 40
Grafton, 1st Cong. ch. 2 40
Granville, Welsh Cong. ch. 5 00
Jefferson, Kingdom Extension Soc. 22 48
Nebo, Welsh Cong. ch. 13 65
Nelson, 1st Cong. ch. 5 00
Oberlin, Mrs. L. G. B. Hills, 10 00
Plain, Cong. ch. 5 30
Saybrook, Cong. ch. Mission Band, 2 55
Thomastown, Cong. ch. 2 00
Thompson, O. R. Newcomb, 13 95
Toledo, Washington St. Cong. ch., toward support Rev. J. H. Dickson, 50; Central Cong. ch., 25.92, 75 92
Troy, 1st Cong. ch. 3 78—1,522 91
Legacies.—Tiffin, *less* returned taxes on estate Mrs. Sarah A. Swigart, ack'g'd in February *Herald*, 19 40
1,503 51

ILLINOIS.

Abingdon, Cong. ch. 55 00
Austin, 1st Cong. ch. 15 85
Cambridge, Cong. ch. Woman's Miss. Soc. 5 00
Chicago, New England Cong. ch., for support Rev. James Smith, India, 167.51; Pilgrim Cong. ch., 4.50; Warren-av. Cong. ch., 2; Mrs. Mary A. Bennett, to const. Mrs. FLORENCE PEARCE, H. M., 100, 274 01
Chillicothe, Plymouth Cong. ch. 10 38
Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25 00
De Long, Mr. and Mrs. L. H. Cramer, 10 00
Dongola, Cong. ch. 6 00
Downer's Grove, Cong. ch. 8 87
Edelstein, Cong. ch. 1 55
Elgin, Mrs. S. E. Janes, 2 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, Japan, 50 00
Geneseo, Cong. ch. 60 97
Geneva, Cong. ch. 7 58
Granville, Cong. ch., toward support Rev. J. C. Dorward, Africa, 62.87; do., Sab. sch., for do., 23.02, 85 89
Millburn, Cong. ch. 10 00
Mill Creek, Cong. ch. 3 00
Moline, 2d Cong. ch. 7 40
Mont Clare, Cong. ch. 10 00
Morgan Park, 1st Cong. ch. 3 27
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, China, 312.39; 1st Cong. ch., toward support missionary pastor, 207.95, 520 34
Ottawa, 1st Cong. ch., toward support Rev. J. C. Dorward, Africa, 52 60
Paxton, Cong. ch. 103 85
Polo, Mrs. L. H. Barber, 20 00
Rockford, 2d Cong. ch., toward support Rev. Chas. T. Riggs, 26 00
Seward, R. C. Short, 400 00
West Chicago, Cong. ch. 21 80
Winnebago, Rev. W. H. Ross, of which 2.50 for restoration work in China, 5 00
Woodburn, Cong. ch. 10 00—1,811 36
Legacies.— Buda, John F. Hyde, by H. T. Lay, add'l, 131 30
Chicago, Martha P. Fletcher, add'l, 1 72——133 02
1,944 38

MICHIGAN.

Ada, 1st Cong. ch. 3 00
Benton Harbor, 1st Cong. ch. 3 25
Benzonia, 1st Cong. ch. 55 72
Coloma, Cong. ch. 6 70
Detroit, 1st Cong. ch. 130 00
Grosse Point, Cong. ch., toward support Rev. J. H. Dickson, 50 00
Hart, Cong. ch. 11 06
Hudson, 1st Cong. ch. 23 90
Jacobsville, Mrs. F. Baumgartner, 1 00
Moline, Almon Gilbert, 5 00
Ovid, Cong. ch. 7 42
Red Jacket, Cong. ch., add'l, 1 00
Richland, Eli R. Miller, deceased, 10 00
Thompsonville, Cong. ch. 2 50
———, Friend, 100 00——410 55

WISCONSIN.

Delavan, Cong. ch. 13 47
Eau Claire, 2d Cong. ch. 2 75
Hartford, Cong. ch. 40 00
Kenosha, 1st Cong. ch. 83 18
Lake Geneva, 1st Cong. ch. 26 24
Maine and Navarino, Cong. chs. 2 85
Milwaukee, Plymouth Cong. ch. 37 06
Ripon, Mrs. A. P. Harwood, to const. D. V. N. HARWOOD, C. L. HARWOOD, EMMA H. DUFFIE and FRANK J. HARWOOD, H. M. 400 00
Springvale, Cong. ch. 4 70
Token, Cong. ch. 2 40
Tomah, Cong. ch. 1 40
Whitewater, Cong. ch. 8 79——622 84

IOWA.

Afton, Miss M. I. Clark, 10 00
Avoca, Ger. Cong. ch., W. H. M. S. 5 00
Cherokee, Cong. ch. 17 15
Chester Centre, Cong. ch. 4 95
Clay, A friend, 10 00
Columbus Junction, Rev. Thos. W. Evans, 4 25
Dunlap, Cong. ch. 42 88
Durango, Cong. ch. 3 16
Gilman, Cong. ch. 4 33
Harmony, Cong. ch. 4 00
Magnolia, Cong. ch. 2 21
Mitchellville, Cong. ch. 5 35
Monona, Cong. ch. 1 00
Montour, Cong. ch. 21 00
Muscatine, W. F. Johnson, 5 00
Primghar, Cong. ch. 5 36
Sherrill, Cong. ch., for China, 6 00
Sloan, Cong. ch. 16 32
Waterloo, Rev. Moses K. Cross, 10 00
Wilton, Ger. Cong. ch. 7 00——184 96
Legacies.— Mrs. Harriet L. Rollins, by S. A. Merrill, add'l, 38 11
223 07

MINNESOTA.

Austin, 1st Cong. ch. 24 88
Big Lake, Union Cong. ch. 3 00
Chatfield, Rev. and Mrs. John A. Ainslie, 5 00
Fairmont, 1st Cong. ch. 9 20
Grand Meadow, Cong. ch. 5 00
Marshall, Cong. ch., add'l, 1 32
Minneapolis, Plymouth Cong. ch., 132.67; Pilgrim Cong. ch., 55, 187 67
Montevideo, Cong. ch. 11 36
Red Wing, D. C. Hill, 10 00
St. Charles, Cong. ch. 16 00
St. Paul, Pacific Cong. ch. 14 30
Sauk Rapids and St. Cloud, Cong. chs. 3 60
Silver Lake, Boh. Free Reform ch. 48 72
Winona, 1st Cong. ch. 35 55——375 60

KANSAS.

Brookville, Cong. ch.	8 07	
Diamond Springs, Cong. ch. and Sab. sch., for China,	2 22	
Ellis, Cong. ch.	10 05	
Leavenworth, 1st Cong. ch.	15 00	
Olathe, Cong. ch.	5 75	
Smith Center, Cong. ch.	6 00	
Stockton, Cong. ch.	3 32——	50 41
Legacies.— Manhattan, Mrs. Martha D. Haines, add'l,		322 32
		372 73

NEBRASKA.

Crete, 1st Cong. ch.	34 55	
Friend, Cong. ch.	11 11	
Loomis, Cong. ch.	2 00	
Santee, Pilgrim Cong. ch.	30 00	
Scribner, Mrs. Hattie A. Bowlus,	20 00	
Silver Creek, Cong. ch.	5 23	
Spencer, Cong. ch.	1 16	
Sutton, Cong. ch.	38 00——	142 05

CALIFORNIA.

Cloverdale, Cong. ch.	8 70	
Fitchburg, Cong. ch.	12 00	
Glen Ellen, Cong. ch.	11 00	
Kenwood, Cong. ch.	19 35	
Los Angeles, Cong. ch.	3 00	
Oakland, 1st Cong. ch.	114 00	
Pacific Grove, Mayflower Cong. ch., of which 12.55 for China,	20 55	
Paradise, Cong. ch. Sewing Class,	3 00	
San Diego, S. P. Jones,	20 00——	211 60

OREGON.

Forest Grove, Cong. Sab. sch.	6 25	
Salem, 1st Cong. ch.	16 00——	22 25

COLORADO.

Beulah, Mrs. Geo. Johnston,	5 00	
Denver, Plymouth Cong. ch.	87 00	
Manitou, Cong. ch.	20 60	
Telluride, 1st Cong. ch.	46 45——	159 05

WASHINGTON.

Cheney, 1st Cong. ch.	3 14	
Everett, E. U. Judd,	4 00	
Seattle, Rev. and Mrs. Edw. Lincoln Smith,	300 00	
Snohomish, 1st Cong. ch.	4 58	
West Seattle, Cong. ch.	3 00——	314 72

NORTH DAKOTA.

Inkster, Cong. ch.	6 90	
Orr, Cong. ch.	2 02——	8 92

SOUTH DAKOTA.

Alcester, Cong. ch.	18 00	
Centerville, Cong. ch.	4 93	
Erwin, Cong. ch.	3 68	
Estelline, Cong. ch.	3 57	
Gothland, Cong. ch.	3 75	
Grand Rapids, 1st Cong. ch.	35 50	
Iroquois, Cong. ch.	5 60	
Osceola, Cong. ch.	1 28	
Peters, German Cong. ch.	20 00	
Pierre, Cong. ch.	15 41——	111 72

MONTANA.

Great Falls, 1st Cong. ch.		3 00

IDAHO.

Boise, Cong. Sab. sch., for native preacher, India,	7 50	
Challis, Woman's Miss. Union,	5 00——	12 50

UTAH.

Salt Lake City, Phillips Cong. ch.		3 50

DOMINION OF CANADA.

Montreal, Am. Presb. ch.		500 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Friends,	54 22	
Japan, Friends,	2 58	
Turkey, Alacham, Evan. ch., by Nicola Kouzonjak Oghlon, 4.40; Bardezag, Self Help Department, 33.92; Salonica, Protestants, for China, 5.89,	44 21——	101 01

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions, in part,	12,582 82	
For Bible woman, Marathi,	60 00	
For Bible woman's house, Marathi,	100 00	
For rent, for Miss C. L. Brown,	75 00	
For refit allow., Miss J. P. Gordon,	88 00	
For allow., Miss C. H. Barber,	36 58	12,942 40

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill. *Treasurer.* 5,030 00

For Bible woman, Marathi,	40 00	
For Bible woman, Foochow,	100 00	
For add'l grant for Miss L. A. Day,	100 00—	5,270 00
		18,212 40

MISSION SCHOOL ENTERPRISE.

Maine.—Alfred, Cong. Sab. sch., 6.50; Cherryfield, Cong. Sab. sch., for little children in China, 5; Deer Isle, 1st Cong. Sab. sch., 2.50; Farmington Falls, Cong. Sab. sch., for China, 2.50; Freeport, 1st Cong. Sab. sch., 1.85; Houlton, Cong. Sab. sch., for China, 4.35; Lebanon Center, Cong. Sab. sch., 3; Litchfield, Cong. Sab. sch., for China, 1 40; Milltown, Cong. Sab. sch., for boys' sch., Marash, 51.10; Portland, Bethel Cong. Sab. sch., 5; do., Scan. Mission Sab. sch., 1; Waldoboro, Cong. Sab. sch., for China, 2.54, 86 74

New Hampshire.—Brookline, Cong. Sab. sch., 3.01; Campton, Cong. Sab. sch., for China, 2.87; Gilmanton Iron Works, Cong. Sab. sch., for China, 1.45; Greenland, Cong. Sab. sch., 11.70; Hollis, Cong. Sab. sch., 5; Keene, 1st Cong. Sab. sch., 19.15; Kensington, Cong. Sab. sch., 3.25; Littleton, Y. P. S. C. E. of 1st Cong. ch., 5.25; Meredith, Cong. Sab. sch., 3.15; Newmarket, Cong. Sab. sch., 8.50; Rindge, Cong. Sab. sch., 5.53; Surry, 1st Cong. Sab. sch., for China, 3; Warner, Cong. Sab. sch., 2.30; Washington, Cong. Sab. sch., for China, 3, 77 16

Vermont.—Brownington, Cong. Sab. sch., for China, 5; Cambridge, 1st Cong. Sab. sch., 2; Chester, Cong. Sab. sch., 20.78; East Berkshire, Cong. Sab. sch., for China, 2.50; East Hardwick, Cong. Sab. sch., 10.27; Eden, Cong. Sab. sch., 1.75; Essex Junction, 1st Cong. Sab. sch., 10.30; Irasburg, Cong. Sab. sch., for China, 5.84; Milton, Cong. Sab. sch., 3.78; Newbury, 1st Cong. Sab. sch., 10; Newfane, Cong. Sab. sch., 2.35; Rutland, Cong. Sab. sch., 25; St. Johnsbury, South Cong. Sab. sch., for China, 7; St. Johnsbury Center, Cong. Sab. sch., for China, 1.57; Sheldon, Cong. Sab. sch., 2.50; Vergennes, Cong. Sab. sch., for China, 20, 130 64

Massachusetts.—Amherst, South Cong. Sab. sch., 8.57; do., North Cong. Sab. sch., 7.71; Arlington, Cong. Sab. sch., 3.64; Auburndale, Cong. Sab. sch., for China, 18; Ballard Vale, Union Cong. Sab. sch., 5.90; Berkley, Cong. Sab. sch., for China, 5; Berlin, Y. P. S. C. E., 2; Black-

stone, Cong. Sab. sch., 3; do., Y. P. S. C. E., for China, 2; Boston, Old South Sab. sch., 12; do., Highland Cong. Sab. sch. (Roxbury), 7.55; Cambridge, Prospect-st. Sab sch., of which 8 for China, 27.68; Campello, South Cong. Sab. sch., 13.88; Chelsea, 1st Cong. Sab. sch., for China, 30; Chester, 2d Cong. Sab. sch., 3; Concord, Trin. Cong. Sab. sch., for China, 19.36; Dudley, Cong. Sab. sch., 3.50; Dunstable, Cong. Sab. sch., 6.62; Fall River, 1st Cong. Sab. sch., 21.55; do., Broadway Cong. Sab. sch., for China, 3; do., Y. P. S. C. E. of Broadway Cong. ch., 1; Gardner, Y. P. S. C. E. of 1st Cong. ch., 25; Gilbertville, Trin. Cong. Sab. sch., for China, 11.23; Globe Village, Y. P. S. C. E. of Union ch., for school in Madura, 50; Goshen, Cong. Sab. sch., 1.30; Griswoldville, Cong. Sab. sch., 2; Hanover, 1st Cong. Sab. sch., for China, 4.06; Haverhill, West Cong. Sab. sch., 9.67; Hubbardston, Cong. Sab. sch., for China, 2.71; Hyannis, Cong. Sab. sch., for China, 5.03; Ipswich, 1st Parish Sab. sch., 10; Lancaster, Cong. Sab. sch., 5; Lawrence, Trinity Sab. sch., for China, 4.60; Leicester, 1st Cong. Sab. sch., 2.34; Longmeadow, 1st Cong. Sab. sch., 4.28; Lowell, Pawtucket Cong. Sab. sch., 15; do., Highland Cong. Sab. sch., for China, 4; Marlboro, Y. P. S. C. E. of Union Cong. ch., 25; Mattapoisett, Cong. Sab. sch., 3.68; Maynard, Cong. Sab. sch., 2; Medford, Mystic Cong. Sab. sch., 53; Melrose Highlands, Cong. Sab. sch., 5.60; Montague, 1st Cong. Sab sch., 6; Neponset, Trinity Sab. sch., for China, 8.87; Newburyport, Whitefield Cong. Sab. sch., 2.43; do., Y. P. S. C. E., 5; do., Jun. Y. P. S. C. E., 1; Newton Highlands, Cong. Sab. sch., for China, 7; Northampton, Edwards Cong. Sab. sch., of which 3.57 from Mrs. H. W. Root's class, 22.38; Peabody, 2d Cong. Sab. sch., for China, 6; Plymouth, 2d Cong. Sab. sch. (Manomet), 2; Rochester, Cong. Sab. sch., 4.75; Roxbury, Eliot Cong. Sab. sch., 25.38; do., Highland Cong. Sab. sch., for India, 5; Royalston, 2d Cong. Sab. sch., for China, 2.65; Salem, Tabernacle Cong. Sab. sch., for China, 24.50; South Boston, Primary dept. of Phillips Cong. Sab. sch., for China, 4.60; South Natick, Cong. Sab. sch., for China, 2.01; Upton, Cong. Sab. sch., 4; Watertown, Phillips Cong. Sab. sch., 6.56; Wellfleet, Cong. Sab. sch., for China, 10; West Brookfield, Cong. Sab. sch., 5.33; West Cummington, Cong. Sab. sch., .55; Westhampton, Cong. Sab. sch., 6.25; West Medford, Cong. Sab. sch., for China, 3.50; West Medway, 2d Cong. Sab. sch., 3.57; Whitinsville, Village Cong. Sab. sch., for China, 128.52; Williamsburg, Cong. Sab. sch., for China, 8; Williamstown, Sab. sch. of Ch. of Christ in the White Oaks, 40; do., 1st Cong. Sab. sch., 2.25; Wilmington, Cong. Sab. sch., for China, 7.01; Winchendon, North Cong. Sab. sch., 20; Woods Holl, Cong. Sab. sch., 3; Worcester, Immanuel Cong. Sab. sch., 17; do., Plymouth Cong. Sab. sch., 7.65; Wrentham. Jun. Y. P. S. C. E., for work in Spain, 1, 854 22

Rhode Island. — Bristol, 1st Cong. Sab. sch., for China, 15; Providence, Free Evan. Cong. Sab. sch., 3; do., Y. P. S. C. E. of Pilgrim Cong. ch., 2.10, 20 10

Connecticut. — Ansonia, Cong. Sab. sch., for China, 10.53; do., German Cong. Sab. sch., for China, 4; Brooklyn, Cong. Sab. sch., for China, 2.61; Burlington, Cong. Sab. sch., for China, 2; Chaplin, Cong. Sab. sch., 4; Coventry, Cong. Sab. sch., 10.44; Canterbury, Cong. Sab. sch., for China, 3.05; Danielson, Cong. Sab. sch., 8; Durham, Cong. Sab. sch., for China, 5; East Haddam, Sab. sch. of 1st ch. of Christ, for China, 4.68; Farmington, Cong. Sab. sch., for China, 3.56; Griswold, 1st Cong. Sab. sch., 2.16; Ivoryton, Swedish Cong. Sab. sch., for China, 4.25; Killingworth, Cong. Sab. sch., 3; Lebanon, Goshen Sab.sch., for China, 18; Mansfield Center, Cong. Sab.sch., 1.86; Middletown, 1st Cong. Sab. sch., for China, 7.75; New London, Sab. sch. of 1st ch. of Christ, for school in India, 9.52; do., 2d Cong. Sab. sch., for China, 8.62; Old Saybrook, Cong. Sab. sch., 9.11; So. Manchester, Center Cong. Sab. sch., 3.78; Tolland, Cong. Sab. sch., for China, 2.80; Torrington, Center Cong. Sab. sch., for China, 9.57; Washington, Cong. Sab. sch., 2.10; West Haven, 1st Cong. Sab. sch., 11.30; Union, Cong. Sab. sch., 2.43; Wilton, Cong. Sab. sch., for China, 5, 159 12

New York. — Baiting Hollow, Cong. Sab. sch., for China, 3; Berkshire, Cong. Sab. sch., for student, Marsovan, 30; Brooklyn, Willoughby-av. Cong. Sab. sch., 75; do. Clinton-av., Cong. Sab. sch., 50; do., Puritan Cong. Sab. sch., for China, 50; Buffalo, 1st Cong. Sab. sch., 25; do., Pilgrim Cong. Sab. sch., for China, 4.67; East Rockaway, Bethany Cong. Sab. sch., 3.25; Eldred, Cong. Sab. sch., for China, 2; Flatbush, Cong. Sab. sch., for China, 10; Granville, Welsh Cong. Sab. sch., 5.44; Jamesport, Cong. Sab sch., 4.10; Keene Valley, Cong. Sab. sch., for China, 2.20; Madison, Sunshine class of Cong. Sab. sch., for school, Madura, 5; do., Y. P. S. C. E. 3.80; Middletown, North-st. Cong. Sab. sch., for China, 5; New York, North Cong. Sab. sch., for China, 25, and for gen. work, 25; do., Broadway Tabernacle Sab. sch., 25; do., Y. P. S. C. E. of Forest-av. Cong. ch., 15; do., Rev. M. F. Luther, toward two native schools, 7.50; Northfield, Y. P. S. C. E., for Harpoot, 10.33; Osceola, Cong. Sab. sch., for China, 1; Saugerties, Cong. Sab. sch., for China, 2.20; Sherburne, 1st Cong. Sab. sch., for China, 43.22; So. Granville, Cong. Sab. sch., 2; Warsaw, Cong. Sab. sch., 19.35, 454 06

New Jersey. — Bound Brook, Cong. Sab. sch., 5; Paterson, Jun. Y. P. S. C. E., .30, 5 30

Pennsylvania. — Mahanoy City, Welsh Sab. sch., 2.62; McKeesport, 1st Cong. Sab. sch., 10.19; Nebo, Cong. Sab. sch., for China, 2; Pittsburgh, Jun. Y. P. S. C. E. of Welsh Cong. ch., 4.50; do. Welsh Cong. Sab. sch., 2.75, 22 06

District of Columbia. — Washington, 5th Cong. Sab. sch. 21 00

North Carolina. — Wilmington, Cong. Sab. sch., .83, and Y. P. S. C. E., 3.55, and Jun. C. E., .62, 5 00

South Carolina. — Cedar Creek, Cong. Sab. sch., for China, 45

Georgia. — Thomasville, Cong. Sab. sch., for China, 6 73

Florida. — Lake Helen, 1st Cong. Sab. sch., for China, 15; Pomona, Cong. Sab. sch., 5; Winter Park, Cong. Sab. sch., 5.20, 25 20

Alabama. — Shelby, 1st Cong. Sab. sch., for China, 2 50

Indiana. — Elwood, Cong. Sab. sch. 5 00

Texas. — Dodd, Cong. Sab. sch., 2.60; Paris, 1st Cong. Sab. sch., 10, 12 60

Tennessee. — Bon Air, Cong. Sab. sch., 4; Robbins, Cong. Sab. sch., for missions in China, 1.50, 5 50

Kentucky. — Newport, Cong. Sab. sch., for China, 2 50

Missouri. — Cameron, Cong. Sab. sch., 7.41; Grandin, Cong. Sab. sch., 2.90; St. Joseph, Y. P. S. C. E. of Tab. Cong. ch., 18; St. Louis, Y. P. S. C. E. of Pilgrim Cong. ch., 114.75, 143 06

Ohio. — Ashtabula, 1st Cong. Sab. sch., 16.30; Cuyahoga Falls, Cong. Sab. sch., for China, 6.50; Lafayette, Cong. Sab. sch., for China, 2.55; Oberlin, 1st Cong. Sab. sch., 14.77; Plain, Cong. Sab. sch., for China, 4; Youngstown, Plymouth Cong. Sab. sch., for China, 4.06, 48 18

ILLINOIS. — Bloomington, Cong. Sab. sch., for China, 5; Caledonia, Cong. Sab. sch., for China, 7.91; Cambridge, Cong. Sab. sch., for China, 5; Carpentersville, Cong. Sab. sch., for China, 5.25; Chicago, California-av. Cong. Sab. sch., for China, 9.47; do., Peoples Cong. Sab. sch., for China, 8.20; do., Millard-av. Cong. Sab. sch., for do., 7.34; do., Green St., Cong. Sab. sch., for do., 5.49; do., University Cong. Sab. sch., for do., 4.84; do., Crawford Cong. Sab. sch., for do., 3.55; do., So. Branch Cong. Sab. sch., for do., 1.36; Dundee, Cong. Sab. sch., for do., 12; Forest, Jun. Y. P. S. C. E., 5; Garden Prairie, Cong. Sab. sch., for China, 2.65; Grossdale, Cong. Sab. sch., for do., 3.15; Highland, Cong. Sab. sch., for do., 2; Hillsboro, Cong. Sab. sch., 2.15; Mazon, Park-st. Y. P. S. C. E., 10; Mont Clare, Cong. Sab. sch., for China, 3; Neponset, Cong. Sab. sch., for do., 5.12; Pecatonica, Cong. Sab. sch., for do., 8; Providence, Cong. Sab. sch., for do., 1.70; Rantoul, Cong. Sab. sch., 2.54, and Jun. Y. P. S. C. E., .63, for China; Rockford, 2d Cong. Sab. sch., for do., 43; St. Charles, Cong. Sab. sch., for do., 6; Springfield, 1st Cong. Sab. sch., for do., 4.58; Stillman Valley, Cong. Sab. sch., 7.81; Yorkville, Cong. Sab. sch., 3.10, 185 84

MICHIGAN. — Alpine Center, Cong. Sab. sch., 2.51; Atlanta, Cong. Sab. sch., for China, 2.25; do., North Star Cong. Sab. sch., for do., 1.36; Bass River, Cong. Sab. sch., 4; Big Rapids, Cong. Sab. sch., for do., 5; Columbus, Cong. Sab. sch., for do., 4.45; Copemish, Cong. Sab. sch., for do., .51; Grand Junction, Cong. Sab. sch., for do., 3.70; Irving, Cong. Sab. sch., 2.56; Jefferson, Cong. Sab. sch., for China, 1.75; Lakeview, Senior and Jun. Y. P. S. C. E., 2.25; Ludington, Y. P. S. C. E., for China, 10; Michigan Center, Cong. Sab. sch., .50; No. Adams, Cong. Sab. sch., 1.50; Northport, Cong. Sab. sch., for China, 3.25; Omena, Cong. Sab. sch., 3; Onekama, Cong. Sab. sch., for China, 1.50; Orion, Cong. Sab. sch., 1; Ovid, Cong. Sab. sch., 1.51; Pleasanton, Cong. Sab. sch., for China, 1.08; Roscommon, Cong. Sab. sch., for do., 2; Saranac, Cong. Sab. sch., for do., 2.11; South Haven, Cong. Sab. sch., for do., 8.20; Thompsonville, Cong. Sab. sch., 1.34, and Y. P. S. C. E., 1; Wacousta, Cong. Sab. sch., 1; West Bangor, Cong. Sab. sch., for China, 1.25; Whitehall, Cong. Sab. sch., for do., 2.88, 73 46

WISCONSIN. — Antigo, Cong. Sab. sch., for China, 5.97; Birnamwood, Cong. Sab. sch., for do., 5.10; Clear Lake, Swedish Cong. Sab. sch., for do., 2; Clinton, Y. P. S. C. E., 10; Dartford, Cong. Sab. sch., for China, 6.75; Delavan, Cong. Sab. sch., 4.19; Eau Claire, 2nd Cong. Sab. sch., 2.25; Emerald Grove, Cong. Sab. sch., for China, 3.05; Genoa Junction, Cong. Sab. sch., for do., 3; Hartford, Cong. Sab. sch., 10; Hillsboro, Cong. Sab. sch., for China, 5; La Crosse, Cong. Sab. sch., for do., 25; Mazomanie, Cong. Sab. sch., for do., 5.50; New London, Cong. Sab. sch., for do., 2.80; Norrie, Cong. Sab. sch., for do., 1.85; Plymouth, Cong. Sab. sch., 5; Roseburg, Bobb's Mill, Sab. sch. of Peoples' Cong. ch., for China, 1.65, 99 11

IOWA. — Alden, Cong. Sab. sch., for China, 7.50; Anita, Cong. Sab. sch., for do., 3.61; Bear Grove, Cong. Sab. sch., for do., 9; Cedar Falls, Cong. Sab. sch., 5.85; Centerville, Swedish Cong. Sab. sch., for China, 7.50; Chapin, Cong. Sab. sch., for do., 4; Chester Centre, Cong. Sab. sch., for do., 3.01; Clear Lake, Cong. Sab. sch., 5.01; Cromwell, Cong. Sab. sch., for China, 9.49; Danville, Cong. Sab. sch., 4.42; Earlville, Cong. Sab. sch., for China, 6.41; Gilman, Cong. Sab. sch., for do., 2.12; Grinnell, Y. P. S. C. E. of 1st Cong. ch., 12.42; Harlan, Y. P. S. C. E., 11.60; Larchwood, Cong. Sab. sch., 2.50; Lawler, Cong. Sab. sch., for China, .79; Lincoln, Cong. Sab. sch., for do., 4.40; McIntyre, Cong. Sab. sch., for do., 3.10; Magnolia, Cong. Sab. sch., of which 1 for China, 6; Monona, Cong. Sab. sch., for China, 3; Muscatine, Y. P. S. C. E. of German Cong. ch., 1; Newell, Cong. Sab. sch., 4.85; Otho, Cong. Sab. sch., for China, 2.62; Polk City, Cong. Sab. sch., 3.71; Tabor, Cong. Sab. sch., for China, 15.50; Vancleve, Cong. Sab. sch., for do., 5.15; Victor, Cong. Sab. sch., 3.06; Wesley, Scan. Cong. Sab. sch., for China, 4.45, 152 07

MINNESOTA. — Bertha, Cong. Sab. sch., for China, 5; Belgrade, Cong. Sab. sch., 4.27; Faribault, Cong. Sab. sch., 15; Lake Belt, Cong. Sab. sch., for China, 7; Mankato, Swedish Cong. Sab. sch., 2; Minneapolis, Lyndale Sab. sch., for China, 22; do., Fifth-av. Cong. Sab. sch., for do., 6.49; Pilgrim Cong. Sab. sch., .41; Orrock, Cong. Sab. sch., 1.08; Rochester, Cong. Sab. sch., 4.53; St. Charles, Cong. Sab. sch., for China, 2.30; Selma, Cong. Sab. sch., for do., 2.56; Silver Lake, Sab. sch. of Boh. Free Ref. ch., 27.16; Wadena, Y. P. S. C. E., for China, 2.40; Walnut Grove, Cong. Sab. sch., for do., 2, 104 20

KANSAS. — Capioma, Cong. Sab. sch., 12; Kansas City, Pilgrim Cong. Sab. sch., 5; Kinsley, Cong. Sab. sch., 2.80; Ottawa, 1st Cong. Sab. sch., for China, 5.61; Peterton, Union Sab. sch., 2.03; Sedgwick, Plymouth Cong. Sab. sch., for China, 1.10, 28 54

NEBRASKA. — David City, Cong. Sab. sch., for China, 7; Fairfield, Cong. Sab. sch., 2.20; Grand Island, Cong. Sab. sch., for China, 5; Omaha, St. Mary's-av. Sab. sch., for do., 4.85; Spencer, Cong. Sab. sch., 1; Sutton, German Sab. sch., 3; Weeping Water, Cong. Sab. sch., 19.30, 42 35

CALIFORNIA. — Hydesville, Cong. Sab. sch., 4; San Mateo, Cong. Sab. sch., 3.75; Ventura, Cong. Sab. sch., 8.14, 15 89

OREGON. — Dora, Cong. Sab. sch., for China, 5.01; Oregon City, Y. P. S. C. E., for Zulu student, 20, 25 01

WASHINGTON. — Cowlitz Bend, Cong. Sab. sch., .50; Leavenworth, Cong. Sab. sch., 1; Tolt, Cong. Sab. sch., 1, 2 50

NORTH DAKOTA. — Crary, Cong. Sab. sch., for China, 2.68; Fessenden, Y. P. S. C. E., 2-cents-a-week Fund, 4; Hillsboro, 1st Cong. Sab. sch., for China, 1.25; Kelso, Cong. Sab. sch., for do., .35; Niagara, Cong. Sab. sch., 3.44; Williston, Cong. Sab. sch., 5.50, 17 22

SOUTH DAKOTA. — Aberdeen, Cong. Sab. sch., for China, 3.65; Armour, Cong. Sab. sch., 3.45; Bon Homme, Cong. Sab. sch., for China, 3.50; Estelline, Cong. Sab. sch., 1.43, and Y. P. S. C. E., 5; Howard, Cong. Sab. sch., for Madura Mission, India, 2.63; Ipswich, Cong. Sab. sch., 3.90; Jamestown, Hall Mem. Cong. Sab. sch., for China, 10; Ree Heights, Cong. Sab. sch., for do., 2.70; Rosette Park, Cong. Sab. sch., 1.95; Turton, Cong. Sab. sch., for China, 2.70; Tyndall, German Cong. Sab. sch., for China, 3.25; do., 1st Cong. Sab. sch., for do., 3, 47 16

COLORADO. — Elyria, Pilgrim Cong. Sab. sch., for China, 5; Denver, 1st Cong. Sab. sch., for do., 12.25; Telluride, 1st Cong. Sab. sch., 3.01; Cope, Cong. Sab. sch., 2.20, 22 46

IDAHO. — Weiser, 1st Cong. Sab. sch., for China, 11 50

WYOMING. — Sheridan, Cong. ch. and Sab. sch. 4 16

MONTANA. — Columbus, Cong. Sab. sch., for China, 2 80

OKLAHOMA. — Independence, Cong. Sab. sch., for China, 1.40; Oklahoma, Pilgrim Cong. Sab. sch., 3.13, 4 53

2,925 92

MICRONESIAN NAVY.

VERMONT.—Brookfield, 2d Cong. Sab. sch. 6 96
MASSACHUSETTS. — Saugus, Cong. Sab. sch. 6 50
CONNECTICUT.—Greenfield Hill, Jun. C. E. Soc., for native workers, 5; Hartford, Warburton Chapel, Cong. Sab. sch., 18.09; So. Windsor, Y. P. S C. E., for native preacher, Marshall Islands, 40, 63 09
ILLINOIS. — Aurora, Evan. ch., for new schooner, 3.48; Chicago, Adams-st. Evan. ch., for do., 5.22; Naperville, Cong. ch., for do., 10.44; Oak Park, 1st Cong. ch., for do., 30.50, 49 64
WISCONSIN.—Union Grove, Cong. ch., for new schooner, 6 51

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FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Austin, Y. P. S. C. E. of 1st Cong. ch., 27.50; Chicago, Y. P. S. C. E. of Erving-st. Cong. ch., 5; Decatur, do., 5; Denver, do., 5; Evanston, do. of 1st Cong. ch., 10; Gross Park, do., 1; Lake View, do. of ch. of Redeemer, 5; Marseilles, Y. P. S. C. E., 2.50; Oak Park, do. of 3d Cong. ch., 5; Quincy, do. of 1st Union Cong. ch., 10; Rockefeller, do., 2.50; Rockford, do. of 1st Cong. ch., 5; Somonauk, do., 4.05; Toulon, do., 3.75; Victoria, do., 2; all for Mac Lachlan Fund, 93 30
MICHIGAN. — Detroit, Y. P. S. C. E. of 1st Cong. ch., 25; Jackson, do. of 1st Cong. ch., 10; do., Y. P. S. C. E. of Plymouth Cong. ch., 5.75; Mattawan, Y. P. S. C. E., 1; Red Jacket, do., 12.50; all for Lee Fund, 54 25
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419 92

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.— Andover, Miss Lucy F. Partridge, 5 00

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Total from September 1, 1900, to January 31, 1901: Donations, $198,886.62; Legacies, $46,997.23 = $245,883.85.

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370 00

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New York.—Brooklyn, Willoughby-av. Cong. Sab. sch., 10; Shortsville, Mrs. W. P. Sprague, for Chinese Christians, Kalgan, 10, 20 00

New Jersey.—Princeton, Mrs. E. C. Richardson, 25 00

Illinois.—Princeton, Cong. Sab. sch. 11 33

South Dakota.—Columbia, Cong. ch. 10 15

100 00

For Young People.

BLIND WONG.

BY REV. CHARLES A. NELSON, OF CANTON, CHINA.

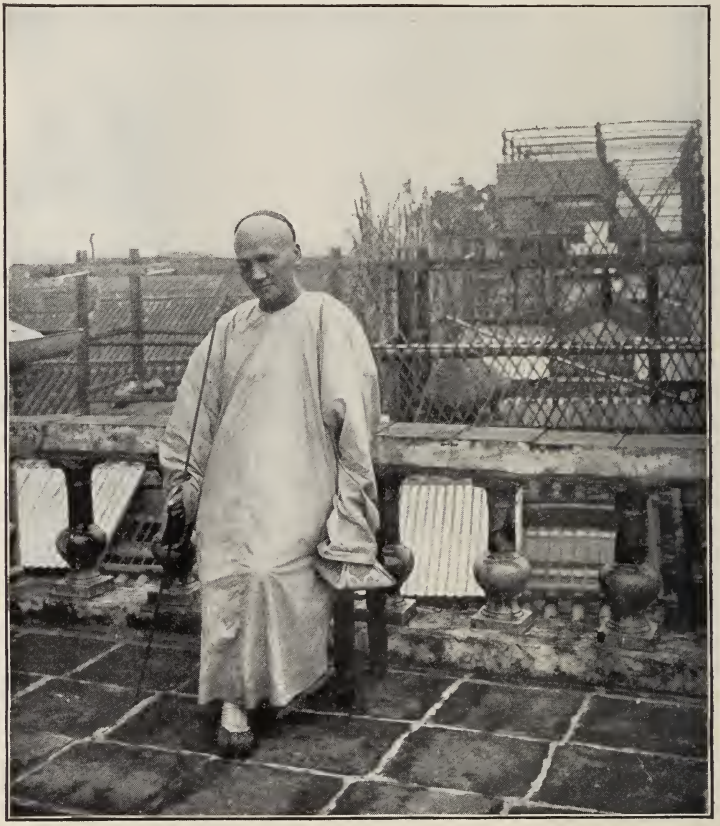
Though there is a school for blind girls in Canton, conducted by Miss Mary Niles, M.D., Blind Wong is perhaps the only blind man in the city who can read. The history of this man's conversion and how he learned to read and write by the Braile system, adapted to the Cantonese, is as follows: —

WAITING TO BE HIRED IN CHINA.

One day in the spring of 1900, the deacon of the Congregational Church in Canton came into the chapel with two young men, shabbily dressed in clothes he had given them. One was suffering from sore eyes; the other was totally blind. The deacon said that he had discovered that the two men were brothers, sons of a former mandarin, from the Province of Kiang Si. This mandarin had died, leaving his family in destitute circumstances. The elder son had been well educated, but like others of his class, had learned no trade; the younger, through an accident, became blind when five years of age. Gradually the two boys were deserted by relatives and friends and became beggars. As time went on, the blind brother became a fortune-teller, while the older, because he could write, became his assistant. In this way they made a good living for several years; but the older brother began to gamble, and finally deserted his blind brother. It was not long before both were beggars once more, and were again thrown together on the streets of Canton, and here they were discovered by our deacon.

The fact that the father had been a man from the upper class, more than anything else, induced the deacon, who also holds the rank of a mandarin, to succor the two unfortunate ones. Being himself a good Christian man, he most naturally brought them to our chapel that they might hear the Word of God, and that is how I came to know them. Like others who come for the "loaves and fishes," they said they were interested in the gospel. The next

Sabbath both came to church and again heard the gospel. During the following week the deacon secured employment for the elder brother, but after that he never came near us, as he began to gamble again. The deacon also did what he could for the blind brother; he secured a home for him in the Viceroy's Asylum for the blind, near the East Gate, where he also received forty-five cents per month for rice. There were 500 blind in this place, and 700 in another place close by. The asylum was four miles from our chapel,



BLIND WONG OF CANTON.

yet the blind man kept coming, Sabbath after Sabbath, walking alone through the narrow and crowded streets of the city.

When our season for communion came, he asked to be baptized, and accordingly was examined and was found to be sound in the faith. The church members, however, raised an objection. They said: "If we receive this man, who has no visible means of support, he will become a burden to us, and we will be establishing a precedent for blind beggars to enter our church. We therefore are not in favor of receiving him." The deacon wisely kept still, because he had introduced him, and was then aiding him a little. Under these circumstances I could not receive him into church fellow-

ship, and he was told to wait. The blind man took no offense at this, and kept coming as usual. His case set me to thinking, and I asked myself: "Is there no way to help these unfortunate ones into the kingdom? Must they, forever, be kept outside the fold?" An idea began to formulate itself in my mind; why not teach this one to read and write, that in time he may become a teacher to the blind?

Although I then knew that I was to go home on furlough in about three months, I resolved to teach him. I had heard of Mr. Murray's System in Shanghai, but that could not be adapted to the Cantonese dialect, but I applied to Doctor Mary Niles, who kindly gave me a sheet containing raised dots to represent the alphabet with thirty-nine sounds; also the numerals up to ten, and dots to indicate the nine tones in the Cantonese dialect, also the period. The dots had value according to their position in an imaginary rectangle. In about two weeks I mastered enough of this system to begin to teach Blind Wong. He proved a bright student, and came regularly for his lesson, six days a week, walking eight miles every day.

When the church members found that I was willing to teach this blind beggar and to associate with him, they became somewhat ashamed of themselves. Moreover, when they discovered that he actually could learn to read, and that the prospects were that he might, in the future, become a private teacher in some well-to-do home, where a blind son might be found, or even a preacher to the blind, they were in favor of receiving him into the church. Accordingly I baptized him in March, 1900. He continued to do well, and in two months' time I had taught him to read, and he had also begun to write, by using a brass frame and an awl. It was a pleasure to me to teach him, and also to see him grow in the Christian life.

The Chinese, who learned of my effort to teach a blind man, were much surprised at the outcome of it. They had seen nothing like it in Canton. To think that the blind could read! It was a decided gain to me in my influence over them. Blind Wong was also a source of surprise to his blind associates in the asylum. The questions they asked him were many, and he had abundant opportunity to testify to his faith in the Lord Jesus.

During the two months I taught him I aided him to the extent of fifty cents a month, and this, together with the forty-five cents he received at the asylum, was enough to keep him in food. Before I left Canton for this country I procured for him "Mark's Gospel," written by one of Dr. Mary Niles' blind girls; also paper for writing, and told Wong to go on and perfect himself in his reading and writing, and as opportunity afforded, to teach and preach until my return. This he promised faithfully to do. Before leaving I placed in the hands of the church deacon enough to give Blind Wong fifty cents a month while I was away, promising to send a few dollars more later. He is thus dependent upon me to this amount, but the church gives nothing, so no precedent has been established yet. I believe that on my return I shall be able to open a school for the blind in Canton, or at least get him work as a tutor to some well-to-do blind person, and there are many such in the city. It has been estimated that there are at least 10,000 blind of all classes in Canton, China. In other places blind preachers have been able to preach

with power and to lead souls to Christ, and I trust God will be able to use Blind Wong, especially among his blind associates in the two asylums near the East Gate in Canton.

Blind Wong was very grateful to me for what I had done, and before I left, through the help of the deacon who had befriended him, he presented me with two red paper scrolls; on one was written in Chinese: *The halt, the deaf, the blind, the dumb can learn the way to enter the heavenly city.* On the

STREET BOOTH IN CHINA.

other: *To speak plainly of salvation and redemption, to proclaim the good tidings, this honors the holy church.*

Since coming to this country the native Christians in the south, around Canton, have suffered for the Name, but I do not think that Blind Wong has met with any serious trouble. I therefore have hopes of again seeing him when I return, and of carrying out my purpose. It may be that some who will read this sketch would like to aid in this work for the blind.

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